Dr. Lund-Quis

READING ROOM
LUTHERAN WORLD FEDERATION
17 MAI 1953

UNITAS

Ecclesia "Clamat ad omnes ut revertantur et inserantur."—St. Augustine

INTERNATIONAL QUARTERLY REVIEW

Organ of the Unitas Association English Language Edition

Vol. ~~IV~~ V JANUARY-MARCH, 1953 No. 1

CHARLES BOYER, S. J.
The Report of the Third World Conference of Lund

FR. PLACID, T.O.C.D.
The Efforts for Reunion in Malankara, South India, Part I

ANNA LENAH ELGSTROM
Catholicism in Sweden

JOSEPH GILL, S.J.
Behind the Iron Curtain, Part I

EMILE HERMAN, S.J.
A Catholicizing Trend Among the Lutherans of Germany

COMMENTS AND DOCUMENTS
Encyclical Letter of Pope Pius XII to the Eastern Churches
Radio Address of the Holy Father to the Catholics of India on the Occasion of the Centenaries of St. Thomas and St. Francis Xavier

NEWS

BOOK REVIEWS

THE GRAYMOOR PRESS, PEEKSKILL, NEW YORK

NONCIRCULATING

UNITAS

INTERNATIONAL QUARTERLY REVIEW
ORGAN OF THE UNITAS ASSOCIATION
ENGLISH LANGUAGE EDITION

Published by the *Unitas Association* of Rome. Edited by Charles Boyer, S. J., Prefect of Studies and Dean of the Theological Faculty, Gregorian Pontifical University, Rome.

With Ecclesiastical Approval

Inquiries concerning the work of the *Unitas Association,* and manuscripts should be addressed to the Editor:
REV. FR. CHARLES BOYER, S. J.,
UNITAS
Piazza Farnese 96, Rome, Italy.

Communications and inquiries concerning the English Language Edition should be addressed to the Secretary:
REV. FR. GERMANUS TOMAINO, S. A.
UNITAS
Piazza Farnese 96, Rome, Italy.

SUBSCRIPTIONS

Subscriptions for the United States and Canada should be addressed to:

THE GRAYMOOR PRESS
Peekskill, New York, U.S.A.

Single Copy — 50 cents . . . Annual Subscription $2.00
Subscriptions for Great Britain and Ireland should be addressed to:

DUCKETT
The Catholic Book Centre
140, Strand
London, W.C. 2, England

Single Copy—4 shillings . . . Annual Subscription—15 shillings

UNITAS

Ecclesia "Clamat ad omnes ut revertantur et inserantur."—St. Augustine

INTERNATIONAL QUARTERLY REVIEW

Organ of the Unitas Association English Language Edition

Vol. IV JANUARY-MARCH, 1953 No. 1

CHARLES BOYER, S. J.
The Report of the Third World Conference of Lund

FR. PLACID, T.O.C.D.
The Efforts for Reunion in Malankara, South India, Part I

ANNA LENAH ELGSTROM
Catholicism in Sweden

JOSEPH GILL, S.J.
Behind the Iron Curtain, Part I

EMILE HERMAN, S.J.
A Catholicizing Trend Among the Lutherans of Germany

COMMENTS AND DOCUMENTS
Encyclical Letter of Pope Pius XII to the Eastern Churches
Radio Address of the Holy Father to the Catholics of India on the Occasion of the Centenaries of St. Thomas and St. Francis Xavier

NEWS

BOOK REVIEWS

23244

THE GRAYMOOR PRESS, PEEKSKILL, NEW YORK

Imprimatur:

✠ Aloysius Traglia

Archiepus Caesarien Vicegerens

Marck 3, 1953

The Report of the Third World Conference of Lund

The Report of the Third World Conference on Faith and Order held in Lund during this past August by the five hundred delegates of the Faith and Order Commission has recently come to our attention. Readers of *Unitas* have already found in the December issue a brief introduction to the conclusions reached by the Assembly, which at present form the first chapter in the Report. Nevertheless, we have thought it necessary to note in a concise manner the impression we received from a perusal of the Report. (1)

We learn that the above account has received the unanimous approval of the World Conference (p. 51). This does not imply that all the members have agreed on every affirmation or suggestion contained in the document; but no doubt they regard it as the accurate exposition of the various opinions, which may well be recommended to the different confessions. However, it is possible, as has been thought in some quarters, that the Report reflects to a considerable degree the tendencies of those who organized the Conference rather than the opinions of the Conference itself. The Report is more precise, more positive, more "Catholic," in the sense that this qualification acquired at Amsterdam, than the conclusions in themselves. The Conference appears to have been unable to promote a better doctrinal understanding, so that after Lund the chief preoccupation of the ecumenicists has seemingly veered from doctrine to action. Soderblom, it would appear, has won the day over Charles Brent. Such a change would indeed be regrettable; but in my opinion it could be of but short duration. Spiritual movements cannot promote unification if they do not tend towards unity of thought.

Whatever may be the value of these rumors, the Report merits our careful consideration since it expresses at the very least the trend of an important group among the constituents of Faith and Order. Upon reading it, my first impression of it was primarily one of hopeful confidence. The positions recorded there, it is true, leave us still far from the goal we are striving to reach; but they allow us, none the less, to perceive it at a much closer range than we had dared hope for, say ten years ago. They very definitely offer us the possibility of future progress.

What is particularly noteworthy in this document is the determination not to stop until the unity God wishes for His Church has been attained (pp. 21-22). This is quite in the spirit of the Faith and Order Commission. It is the desire for unity which gave rise to the Ecumenical Movement, and it is this same desire which remains its

---

(1) *Report of The Third World Conference on Faith and Order, Lund, Sweden: August 15-28, 1952.* Submitted for the consideration of the participating Churches. Issued for the Conference by the Secretariat of the Faith and Order Commission of the World Council of Churches. Faith and Order Commission Papers, no. 15. London, 1952, 68 pp.

raison d'être and its most valuable support. To intensify this desire would be to nurture the very life of the movement.

It was with a good deal of satisfaction that I noted among the different means for achieving unity the following theological reflection: "We acknowledge the importance of theological study for intellectual clarification and continuous re-interpretation of the Christian faith in terms of changing life and thought. In listening to one another in ecumenical discussion we move towards a deeper understanding of each other in faith and doctrine." (p. 19).

It is consoling, moreover, to see the unity and the continuity of the Church assert themselves by a reasonable deduction from the fact that Our Lord Jesus Christ is the head of His Mystical Body. Sometimes, it is true, the realization of unity would seem to be something reserved for the end of the world; nevertheless, the fact remains that it is envisioned as an agreement in a single faith. This is an admission of the greatest importance since the faith on which agreement must be reached is untimately the only true one. As long as one is not at all sure of possessing it, every effort must be directed towards its attainment.

Another assertion which is particularly worthy of emphasis is that the entire Church could never fall into error: "It is not generally believed that the whole Church could ever fall into apostasy" (p. 18). If such a thing were possible, then the promise Our Lord made of His assistance until the end of time would be a vain one since the powers of hell would prevail against her. Now this has a considerable significance. It would be of little use to have the truth existing somewhere in the Church itself if one did not know where to find it. Accordingly, some medium which is a guaranty of the true faith must necessarily exist. Let them endeavor, then, to discover that medium; for they will find it neither in the mass of the faithful, nor in the bishops taken singly (if one accepts the episcopate); nor sufficiently in the assembly of bishops when they are divided among themselves, and no one can decide on which side truth is to be found. It is easy to see where this simple logical process would lead.

It is not only this very fundamental principle of reform that comes closer to the Catholic position. The Report goes on to say that the justice of the Church, and therefore to some degree at least that of its members is no longer extrinsic only, existing in Christ alone; but it is also a spiritual vitality, a continual renewal, a divesting of the old man, a conformity with Christ, himself (p. 10). If these striking statements are not to have been made in vain, they must signify interior renovation and the real, although imperfect, sanctity which is characteristic of the life of grace.

All this appears to us a progressive step which calls for still more. From the moment that there is found a genuine concern for dogma, that is, an absolute guarantee of religious truth, the consequences are bound to follow; the way leading to Rome is found. It is not to be wondered at that the theologians who prepared the Conference of

Lund have met with some resistance. Nevertheless, their loyal and reasonable suggestions cannot fail to exert a profound influence.

We have presented thus far the luminous side of the situation, such as the Report reveals it to its readers. Unfortunately, there is also a darker side, a few shadows of which have already been perceived by members of the Commission. We shall endeavor to point these out first, and then proceed to discuss others.

The existence of ministers of worship provided with powers proper to themselves is no doubt favored by those submitting the Report; but they have to admit that it is something not universally held nor understood everywhere in the same manner, so that a far-reaching division is occasioned among the various confessions (p. 14). And as a natural consequence, the forms of worship have also differed to quite a considerable extent (p. 27). The very notion of the Church is involved to a very high degree in this divergence, since it would be quite difficult to define it apart from a consideration of the priesthood. When the declaration is made that the Church is the community of pardoned sinners, awaiting the resurrection and already participating in the life of the risen Christ, no doubt a splendid doctrine is here recalled. But nothing has been said of the Church's constitution; no real definition of it is offered to us. (p. 8).

Here are one or two positions admitted by members of the Commission which appear to us rather incongruous compared with their general attitude and, at any rate, harmful to the progress of Christian union. In these instances the solicitude for unification has evidently minimized the sense of truth. This is unfortunate, for the fact remains that genuine unity can be attained only in the clear light of truth.

Those making the Report appear in the first place to be favorable to intercommunion between all baptized Christians (p. 43). But this would amount to a practical indifference towards belief in the Eucharist. An Anglican or a Pravoslav, for example, who believes in the real presence of the Body of Christ in the Host would accordingly be able to give Communion to a Calvinist who disbelieves in it; or he could himself participate in a Communion service which he realizes is not that which Christ instituted. Such a state of affairs, to our way of thinking, would give rise to a greater stumbling block than the present division of Christians who would not care to sit down to the same Eucharistic banquet. The celebration of the Eucharist is, after all, an act of faith which cannot reach its consummation in Holy Communion except by those possessing the same belief. Otherwise this august sign of unity, which the Eucharist is, would be covering over the division among Christians in the very act of its affirmation. Hence, the very notion of intercommunion signifying communion between separated communities is clearly a contradiction in itself.

A further tendency shown in the Report in appealing to the relativity of formularies is also worthy of comment (p. 47). To be sure, it would be easier to attain union if it were possible to discard as antiquated the formulas consecrated by tradition. Let us bear in

mind, however, that the sense of words may change with the times, and it may be necessary to change the words in order to express the same things; but the meaning of what the words express, which is the very essence of faith, must remain untouched; or else faith itself would change, or indeed would be likely to disappear altogether.

There is also an appendix to the Report which contains the statements which the Youth Group presented to the Conference (pp. 58 ff.). One cannot help but be moved by the ardent desire for unity which animates these young Christians. But yet there is apprehension that their impatience may induce them to adopt solutions of too facile a nature, like the one which sees as one Church the confederation of various confessions, or the tendency to diminish the importance of the content of faith. Nevertheless, they will escape this danger if they remain faithful to their resolution to make a thorough study of Sacred Scripture and to keep their souls docile to the workings of the Holy Spirit. May the day come when they shall realize this Christian unity they are so sincerely striving to attain, and may they consecrate to this noble purpose the ardor and generosity of their years. They may be sure that they will never pay too dear a price for the conquest of unity.

CHARLES BOYER, S. J.

The Efforts for Reunion in Malankara, South India

The author of the following article, Fr. Placid, T.O.C.D., of the Syro-Malabar rite, was recently appointed a Consultor of the Sacred Congregation for the Oriental Church. This will the first of two articles.

In his article, "The Reunion Movement in Malankara, South India", His Lordship Mar Severios touched upon the cause of the schism among the St. Thomas Christians of Malabar and upon several of the attempts for reunion made before 1930. (*Unitas*, Vol. II, n. 3, 1950). We shall now speak of the same attempts for reunion in their chronological order, adducing some of the more important documents which will be of use to all those who desire and work for the reunion of a separated Christendom.

The situation in 1653

The St. Thomas Christians, known also as the Syrians of Malabar or Malankara, hail the Apostle St. Thomas as the founder of their Church. They were all one in faith and rite until the year 1653. They were being ruled by bishops of their own rite sent to them by the Syro-Chaldean Patriarch. The Patriarch's jurisdiction over Malabar was explicitly ratified by the Holy See during the latter half of the 16th century. The Portuguese, who in the same century established their ecclesiastical centers in Goa and Cochin, tried by every means to do away with the jurisdiction of the Patriarch. Ritual peculiarities, errors, and unsound passages found in liturgical books were all so many reasons for the Portuguese to interfere in the affairs of Malabar. They also followed a policy of Latinization.

In 1559 Archbishop Alexis Menezes of Goa exercised full jurisdiction over the Syrians and convoked the famous Synod of Diamper. He prevailed upon the Syrians to condemn as a heretic and schismatic Mar Simon, their Patriarch, who was in explicit union with Rome. The Synod over, the Syrians began to be ruled by Jesuit prelates under the patronage of Portugal. Cranganore was the archiepiscopal see of these Jesuit prelates. Several factors contributed to widen the gap between the Syrians and their new prelates. Archdeacon Thomas was secretly trying to get a bishop from elsewhere. A bishop or patriarch actually did arrive at Mylapore and informed the Syrians that he had come from the Pope, but he was deported to Portugal. Roused by a false rumor that the Jesuits had killed him, the Syrians revolted against their legitimate Jesuit prelate in 1653. The leader of the revolt, Archdeacon Thomas, under pretext of papal approval, was proclaimed Archbishop Mar Thomas I. Twelve priests even laid their hands upon him by way of "consecrating" or of installing him as Archbishop.

1653-1670

Before long a good many of the malcontents joined the few who had not taken part in the revolt. They applied to Rome and were sent Italian Carmelites in the hope of healing the schism. Joseph Sebastiani, the leader of the Carmelite mission, with the help especially of those who had deserted the pseudo-archbishop brought many back to the true path. All, except the leaders of the schism, had been under the impression that they were in communion with the Pope.

Joseph Sebastiani then went back to Rome to submit his report to the Holy See. The pseudo-archbship, Mar Thomas I, often negotiated for reunion but on condition that he should be given valid consecration. Once after Joseph Sebastiani had left for Rome, he even set aside his mitre and crozier and began to act as Archdeacon. But the one who was already appointed Archdeacon in his stead would not give up his rights, and thus Mar Thomas I resumed his schismatical stand.

Joseph Sebastiani, after receiving episcopal consecration, returned to Malabar as Administrator Apostolic of Cranganore. He had to leave Malabar, however, owing to Dutch pressure. At his departure he consecrated Alexander Parampil, a relative and a former councillor of the pseudo-archbishop, as Vicar Apostolic of Malabar to rule over the Catholic Syrians. Mar Alexander brought back many to the true fold. But the flow of conversions begun by him was stemmed when an indigenous Latin prelate of Portuguese extraction as appointed to succeed him. The Catholic Syrians were thus eventually divided between the jurisdiction of Cranganore and that of the Vicariate Apostolic of Malabar. The prelates of Cranganore, with the exception of three, were all Latins while those of the Vicariate Apostolic of Malabar were of the Carmelite Order, excepting the immediate successor of Mar Alexander; and all of them were also Latins. For well nigh three centuries the Catholic Syrians under these two jurisdictions (*Padroado* and *Propaganda*, respectively) strove to have and finally were given their own rite and nationality. They are now known as the Syro-Malabarians and keep to their ancient faith and Syro-Chaldaic rite which latter is in a highly latinized state. They are called *Pazhayakuttukar* as opposed to *Puthankuttukar* by which term the schismatic Syrians are designated. The two terms respectively mean "the old party" and the "new party."

Mar Thomas I, the pseudo-archbishop of the schismatic Syrians, seeing his relative, Mar Alexander, consecrated as bishop for the Catholic Syrians, lost all hope of obtaining valid consecration in the Catholic Church. He therefore managed to have sent to Malabar a foreign Jacobite bishop, Mar Gregory by name. The latter, in order to make the schismatics believe that he was sent by the Pope, was forced to adapt himself in many things to the latinized Syro-Chaldaic rite of the Catholic Syrians. But he would not give up the use of

leavened bread which he also imposed upon his followers. The schismatics were then and for a long time afterwards following in all other things the latinized Syro-Chaldaic rite of their Catholic brethren. Mar Gregory does not seem to have given episcopal consecration to Mar Thomas I.

1670-1688

Mar Thomas died in 1670 and was succeeded by Thomas II. The next in turn, Mar Thomas III, ruled until 1688 and was followed by Mar Thomas IV. None of these seems to have had valid consecration although Jacobite prelates from abroad continued to come to Malabar after the death of Mar Gregory. Mar Thomas II and Mar Thomas III do not seem to have made any serious efforts for reunion. But through the efforts of Mar Alexander, Vicar Apostolic of Malabar of the Catholic Syrians, many of their followers became Catholics.

1688-1728

Mar Thomas IV in 1704 sent a petition to the Holy See signed by himself, by twelve priests, and by the representatives of twenty-nine parishes under him. The petitions stated that the schism was caused by the oppression of the Jesuits. It also contained the requests that Mar Thomas might be allowed to rule over them and that the use of leavened bread might be sanctioned for them. The petition was sent to Rome through a Carmelite missionary, Augustine by name. But nothing came of it. ([1])

Mar Thomas IV then, with the sole intention it seems of getting himself validly consecrated, wrote to the Jacobite Patriarch in 1709 and in 1720 and asked for bishops to be sent to him. His aversion for innovations he made clear by the stand he took against a Jacobite bishop who was already in Malabar. He died in 1728 and was succeeded by Mar Thomas V.

1728-1765

In 1748 Mar Thomas V submitted the following petition to the Holy See:

"In the name of the Eternal, Everlasting, and Necessary. To my Lord the Pope who reigns and sits on the venerated throne of Peter in renowned Rome, I the humble Bishop and abject one of Malabar, unworthy to write to your greatness, briefly expound to your charity the tribulations, crimes, and confusions of this our diocese, for you are the legate and bind in Heaven and on Earth; you love the poor and console the afflicted. Amen.

"I declare that in the year of Our Lord 52 there came to India St. Thomas who preached and gave Baptism, and our fathers received Holy Orders from the sainted Apostle who deputed them to govern this Church. Afterwards came Syrian archbishops and bishops of

([1]) PAULINUS, *India Orientalis Christiana*, p. 107.

worthy memory who preached here and followed the rites and customs from which he never departed. From which time we never changed from our rites and customs until the year 1598 when not having a bishop of our own we followed the Latins. Since then we were overwhelmed with much tribulation and bitter sufferings, and we stood in great distress of mind until Mar Ignatius, the Patriarch, came from Antioch the celebrated. The Portuguese opposed him so that he should have no association with us and put him in prison, but secretly through the hands of two of our deacons he sent us word to make the Archdeacon, my father, an Archbishop. Afterwards they fastened a stone to his neck and threw him into the depth of the sea. Because of which thing we have sworn on oath that there will never be peace and union between us and the Portuguese. We then made the Archdeacon an archbishop in the year of Our Lord 1653, and we wrote a letter to our Lord Pope Alexander VII, then sitting on the glorious and brilliant throne of Rome, upon the tribulations which overwhelmed us at that time, and he responded by a letter by the hand of Bishop Joseph who did not follow the Portuguese. Afterwards some of our people followed the Carmelites, and some followed the Portuguese; whence it comes that our people are divided into three parties, and neither charity nor union is found among us. At last we obtained a bishop without knowing whence he came or what he did, and some have followed him.

"Now I supplicate you in the name of St. Peter the Apostle, Head of the Apostles of Christ, as is written in the Mass of St. Peter, to concede here the use of leavened bread, as has been conceded to the Greeks. We supplicate you to concede this request to us for all the churches of our diocese; and if Your Holiness will grant this favor, we shall all be at one in obedience to your throne. Command the Carmelites to help us, and remove the Portuguese bishop from this diocese. May this favor be granted, and may the mercy, pity, and glory of the living God descend upon us. Amen. The year 1748, in the Church of St. Maria. Thomas, Head of India." ([2]).

After receiving the above-cited petition of Mar Thomas V, the Sacred Congregation for the Propagation of the Faith made inquiries

---

([2]) Patriarch Ignatius mentioned in this petition was the one the false rumour about whose demise was the immediate cause of the revolt of 1653. The revolt started with the oath spoken of in the petition. As is mentioned in it, the twelve priests who laid their hands on the Archdeacon Thomas did so after declaring that they were empowered to do it by the Patriarch. The unknown bishop referred to in the petition was the Syro-Chaldean Mar Gabriel who come to Malabar at the request of the Catholic and schismatic Syrians. In a letter dated July 29, 1720, the Sacred Congregation for the Propagation of the Faith calls Mar Gabriel a schismatic. Another Syro-Chaldean bishop, Mar Simon, was in Malabar in 1701. He was sent by his Patriarch to console the Syrians of Malabar, most probably at the request of the latter who had in mind the reunion of the schismastics. It was this Mar Simon who in 1701 gave episcopal consecration to the first Carmelite Vicar Apostolic of Malabar, the second successor of Mar Alexander spoken of above. He had to leave Malabar for Pondicherry and thus could not do anything for reunion. (*The Travancore State Manual*, II, pp. 206-207).

about the petitioner. Msgr. Florence, Vicar Apostolic of Malabar, in his report sent to Rome in 1754 said that although sincere and friendly means were being taken in dealing with Mar Thomas, there was still question about simulation on his part. (3)

A Carmelite missionary, Fr. Hyppolitus, in the same year informed the Holy See that Mar Thomas V was not sincere and that being a layman he only wanted to obtain episcopal consecration. Rome, therefore, wrote to the Vicar Apostolic of Malabar on July 11, 1757 to exercise charity towards him, but not to give him any assurances about any future promotion to ecclesiastical dignities. (4) We may note here that Mar Thomas V is here called Archdeacon. In another document to be cited below he is spoken of as "Arcidiacono Caldeo". Finally, on September 3, 1757, at the instance of another Carmelite missionary, Fr. Ignatius, the Sacred Congregation for the Propagation of the Faith issued the following instruction to the Vicar Apostolic of Malabar:

"The first point concerns the Chaldean Archdeacon named Thomas who assuming the office of bishop has not only been celebrating the Mass for some time, but is still exercising the prerogatives of a bishop, and confers, although invalidly, the Sacrament of Holy Orders. Now since, in spite of your protests and your insistence that you have placed no faith in his false pretences, you desire for your own enlightenment and procedure to be informed of the decisions made by these most excellent colleagues of mine, when through the mediation of the late Fr. Boniface of the Infant Jesus prospects of union with this Holy See, comprising the above-mentioned Archdeacon and his adherents, were discussed, we are making it known to you that we are cognizant of his case from the information we possess in this regard: and that because there was nothing favorable to be hoped for with reference to his simulations, the whole subject was dismissed and was never again proposed for discussion in the Congregation. But since the aforesaid Archdeacon, according to the information you have submitted to us, persists in using the insignia of the episcopal office and in unduly usurping that power which he does not enjoy, it is the mind of this Sacred Congregation that you continue to exercise in his regard all the obligations of Christian charity as becomes your pastoral character, bringing about as much as is possible his effective and sincere conversion, In doing this, however, you must carefully guard against giving him any hope whatsoever of being raised to an important position in the Church, or of seeing rehabilitated by

(3) "Mar Thomas, Malabaris Pseudo-episcopus, quem sinceris amicitiae mediis et studiis, ut qualicumque eum bona et convenienti lueremur via, prosequimur; cum determinationem suae voluntatis, quam eligere deberet, simularet et cunctaretur, Travancurensis Regis mandato ... ad suam accersitus est regionem."

(4) "... ut pro sui muneris ratione prosequatur officia caritatis quae laudabiliter exhibet, pro habenda sincera conversione schismatici Archidiaconi; caveat tamen a danda illi spe de futura promotione ad dignitates ecclesiasticas vel de reconvalidandis ordinationibus nulliter ab eo attentatis."

this Holy See those whom he promoted to Sacred Orders without having any legitimate authority to do so." ([5])

Mar Thomas V himself seems to have had given cause for such a decision. Before he sent his petition to Rome he had sought the help of the Dutch in order to drive away the European prelates from Malabar and to take up the government of the Syrians, both Catholic and Schismatic. The Dutch authorities replied that they would render the help if he would in a public discussion defeat the European prelates. Mar Thomas dared not have such a discussion.

There was in Malabar at the time a foreign Jacobite bishop, Mar John, who was regarded with suspicion by Mar Thomas V. So the latter arranged with the Dutch authorities to pay them 4000 Rupees if they would bring over bishops to consecrate him. Accordingly, in 1751 the Dutch brought from the Jacobite Patriarch three bishops, Mar Basil, Mar Gregory, and Mar John. These three refused to consecrate Mar Thomas V before he paid the money to the Dutch, and he would not pay it except after the consecration. So without accepting consecration Mar Thomas V died in 1765 after having instituted Mar Thomas VI as his successor.

1765-1808

Mar Thomas VI, who looms as an important figure in the history of the reunion movement, applied to Rome for reunion. On August 31, 1771, Rome replied that he would be made a Protonotary Apostolic with jurisdiction not over matters spiritual, but over matters temporal only. ([6])

Dispute about the travelling expenses of the above-mentioned Jacobite bishops finally made two of them, Mar Gregory and Mar John, agree to consecrate Mar Thomas VI. So in 1772 Mar Gregory assisted by his colleagues consecrated Mar Thomas VI, and thenceforth the latter took the name of Mar Dionysius I.

([5]) Il primo riguarda l'Arcidiacono Caldeo per nome Tommaso, il quale affettando d'esser Vescovo non solamente celebra da qualche tempo la Messa, ma esercita ancora i Pontificali, e conferisce, sebbene invalidamente, gli Ordini Sacri. E siccome, oltre all'istanza che ella fa che non si presti fede alle di lui false rappresentanze, e proteste, desidera per suo lume e governo d'essere informata delle determinazioni prese da questi E.mi miei colleghi, allorchè per mezzo del fu P. Bonifazio del Bambin Gesù fu trattata l'unione del suddetto Arcidiacono e suoi aderenti con questa Santa Sede, però se le fa noto che essendosi reconosciuto dalle informazioni avute dopo su questo particolare, che non vi era da sperare cosa alcuna di buono dalle di lui simulate dimostrazioni, restò abbandonato l'affare, nè mai più si è proposto in Congregazione. Ma persistendo il predetto Arcidiacono, secondo avvisa V.S. ad usare le Insigne Vescovili, e ad usurparsi indebitamente quella potestà che non gode, è mente della prefatta Sacra Congregazione che ella continui ad esercitare verso di lui tutti gli offici della carità Christiana, come richiede il suo carattere pastorali, procurando per quanto è possibile la di lui efficace e sincera conversione; nel che però dovrà guardarsi attentamente da porgerli giammai veruna speranza d'esser sollevato alle dignità ecclesiastiche, e di veder riabilitati da questa Santa Sede tutti coloro che sono stati da esso senza alcuna legittima autorità promossi agli Ordini Sacri. (Ambrosius, O.C.D., *Hierarchia Carmelitana*, IV, pp. 250-51).

([6]) *The Travancore State Manual*, II, p. 209.

At this particular time Mar Dionysius I had a rival in the person of Rabban Kattumangatt who, too, was consecrated as Mar Cyril by Mar Gregory. But Mar Dionysius, using government influence, drove his newly-consecrated rival away to Anjoor, a place outside Travancore and Cochin. There Mar Cyril formed an independent Church which to this day exists with one bishop, a handful of priests, and about six thousand people.

After this episode, Mar Dionysius I again applied for reunion. The Latin Prelate of Cranganore suspected his sincerity and referred to him as "a camel with its mouth open."

In an instruction issued to the Vicar Apostolic of Malabar on August 6, 1774, the Sacred Congregation for the Propagation of the Faith directed thus: "Regarding the conversion of the mitred layman, Mar Thomas, and of the schismatic Bishop who intruded himself into that Mission, the Vicar Apostolic with zeal and prudence should adopt all those means which he believes opportune and practical. And with reference to the first individual, whose conversion would be more important, besides the primary and most appropriate means of exhortation and persuasion, you may make use of some offer in disposing him more readily to acknowledge the truth; for example, you may permit him to exercise some supervision over his subjects in temporal affairs, but never in anything of a spiritual nature; and in order to assist you in your needs, it will not be far from the mind of the Sacred Congregation to permit you an annual allowance of one hundred scudi; or less, according to the mind of the Vicar Apostolic, who should be quite careful not to encourage talk about the nation's desire to have its own bishop or head of its rite because if this were conceded to the people, there would be evident danger of the same nation separating itself abruptly, or at least gradually, from its dependence on the Vicar Apostolic which is considered necessary to maintain such a large and excellent flock in the faith and in union with the Catholic Church." (7)

We may note here that Mar Dionysius I even after his consecration is called "Laico Mitrato Mar Thomas." This shows that Rome

(7) "Circa la conversione del Laico Mitrato Mar Thomas, e del Vescovo scismatico, che si è intruso in quella Missione, il Vicario Apostolico col suo zelo e prudenza dovrà adoperare tutti quei mezzi che crederà opportuni e praticabili. E circa il primo, la di lui conversione sarebbe più importante, oltre il primo e più proprio mezzo della esortazione ed istruzione, potrà far uso di qualche allettivo per disporlo più facilmente a conoscere la verità, per esempio col lasciargli qualche soprintendenza sopra i suoi soggetti nella direzione delle cose temporali, non mai però delle spirituali; e per soccorrere alle sue indigenze non sarà lontana la S. Congregazione di fargli un annuo assegnamento di scudi 100; o meno all'arbitrio del Vicario Apostolico, il quale dovrà ben avvertire di non ammetter discorso circa il desiderio che la nazione di aver un Vescovo, o capo del loro rito, poichè se si concedesse loro, porterebbe un evidente pericolo di vedere separarsi o tutto in un colpo, o almeno a poco a poco, tutta la stessa nazione dalla dipendenza dal Vicario Apostolico, la quale si ravvisa necessaria per mantener nella fede, e nell'unione della Chiesa Cattolica, quella greggia sì riguardevole e numerosa." (Ambrosius, O.C.D., *op. cit.*, pp. 276, 277).

was not informed of his consecration. We do not know who the "Vescovo scismatico" was. Mar Dionysius seemed to have approached the Bishop of Cochin in vain also.

Mar Dionysius I again made recourse to the Vicar Apostolic of Malabar who, however, was not disposed to take up the question. He therefore approached a Syro-Malabarian priest, Joseph Cariatti, an alumnus of the Propaganda College in Rome. Fr. Cariatti encouraged him, promising that he would even go over to Rome again and present the question before the Holy See. Accordingly, together with Fr. Thomas Paremmakal he set out for Rome in 1778. They intended chiefly to treat of the reunion of Mar Dionysius and of the royal subsidy allowed to the See of Cranganore. We give below a translation of an old Malayalam rendering of the petition which Mar Dionysius submitted to Pope Pius VI through the two above-mentioned priests:

"The following is written to be taken notice of by the holy mind of His Holiness Pope Pius who is the Head of the Roman Church which is the Head of all the Churches of the world and who is the One that sits in the place of Christ, our Holy Father and Lord.

"I, the weak Metropolitan Dionysius, was having the name of Thomas, Bishop of Malabar. I was believing in the faith of the Chaldeans of the East and of the Jacobites which are different from the faith of the Roman Church. Knowing that the minor and major Orders and the episcopate I had received before were not valid, I received priesthood and episcopate from the hands of a Jacobite Metropolitan. Now by the grace of God and by the prayers of the Congregation of the Roman Church I am convinced in truth that the faith of the Roman Church is the true one and that the souls who do not accept this faith will not be saved. I manifested and made known my mind to the Prelates of the Archdiocese of Cranganore, and of the Diocese of Cochin, revealing the same also to the priests and people whom Rome trusts, and I asked them to receive me and my subjects who are 50,000 in number into the faith of the Roman Church. But the rulers of these dioceses not only did not receive me but also said that I who am a Metropolitan should obey the Holy Church as a layman.

"When I heard this, I was very sorry and I wondered why these Prelates have said so since they are those who have been sent out by that Throne of Domination which endeavors to receive gladly any heretic who desires to obey the Holy Church and also to bring even pagans to the teaching of Christ. Again, because of these prelates and of their padres, the true Christians of Malabar suffer great scandal and evil. For, what one prelate binds, the other looses; what one prelate looses, the other prelate binds. God knows the state of their behavior. I feel very much afraid to bring these to the notice of your Domination. So I, the priests and the people of Malabar who are obedient to the Holy Church have sent to the Holy See the Reverend Dr. Joseph Cariatti and the Reverend Fr. Thomas Paremmakal that they may bring to the notice of the Holy See our complaints and

sorrows to the end that we may have solace and salvation through the favors granted by the power of the Petrine See which by the grace of God You are occupying. Since we who are under the rule of a pagan king are poor and are beggars, it is by raising from many of us a collection towards their journey expenses that we are sending them to your Domination.

"Hence I, the weak Metropolitan Dionysius, implore your Holiness to receive the petitions which the priests who are thus sent will submit to Your Throne, to forgive my sins and shortcomings, to receive and unite into the fold of the Roman Church me and the people under me, to send with these four doctors who know Syriac well so that they may teach us our Syriac languages, removing errors from them. One ruler must be appointed for the salvation and protection of the true faithful (souls) who obey (different) rulers. The rest of the grievances our priests will make known to Your Domination. Therefore, O Our Father, Lord of Lords, Pastor of pastors, since we are like sheep without a shepherd and like servants without a master, I again implore you to have mercy on us and to render us all the help we have asked for. O our Father, who is in the place of Christ who set out in the search of good and whose trumpets summon sinners with solace, by the passion of Christ and by His death on the Cross, we pray you to receive our petitions; save us by remitting our sins; we the people of Malabar are orphans.

"Written in the year 1778 on 19th Meenam (March)." (8)

(8) Cf. Mackenzie, *Christianity in Travancore*, note 46. We do not know what Mar Dionysius meant by the faith of the Chaldeans of the East. Again in the recension which we have here translated, no mention is made of the Vicar Apostolic of Malabar. In these and in some other minor details the different recensions of the petition do not agree with one another; but substantially, there is no disagreement among them. By the time of Mar Dionysius I the schismatics had already begun to be called Jacobites, and portions of the West Syrian rite of Antioch were being gradually introduced among them. But almost all the services were written in Syro-Chaldaic characters.

Fr. Placid, T.O.C.D.
Sacred Heart Monastery
Changanacherry
South India

(To be concluded)

Catholicism in Sweden

When considering the situation of the Catholic Church in Sweden one should take into account a subtle difference in outlook between the people of that country and its Scandinavian sister nations, especially Denmark. The Catholics are less numerous in Sweden than in these other countries. Only 16,000 of Sweden's seven million inhabitants are Catholics. Of the 16,000 about 10,000 are foreign born; these are refugees—labourers and white-collar workers who sought and found a haven in this country during the second World War. For this reason, more than elsewhere the greater body of the Catholic faithful are commonly regarded as being on a lower social and cultural level. There is not one aristocratic Catholic family descending from pre-Reformation times. The output of Catholic literature is smaller, and its influence less than in other Scandinavian lands, although one might well find that this situation is improving. The religious tolerance of Swedish democracy is indeed proverbial; for four hundred years no one has been actually persecuted for his religious beliefs, no matter how eccentric they might be. Yet indifference and contempt can be at times harder to bear than the older method of open persecution, and it seems that a Swede is more likely to arouse the animosity of his countrymen in becoming a Catholic than if he had converted to some radical sect such as the Mormons or Seventh Day Adventists. If he, by chance, should be a convert of some distinction in the public eye, the press never fails to drag out the old bugbear, the danger of Popish propaganda, and noise it all over the country. There has been a certain number of conversions to Catholicism in intellectual circles during recent years, but the clamour the newspapers have made over them is out of all proportion to the number and influence of the persons concerned.

If one is to understand this instinctive distrust and prejudice, he must take into account that it is the consequence of a stronger historical tradition, and is bound up with a more complex notion of national pride than would be the case in the other two Scandinavian countries. It was Sweden which in the 17th Century rose to the status of a world power, principally because she made herself the champion of Lutheranism in the Thirty Years' War. Mr. Hilaire Belloc in one of his essays writes about Gustaf II Adolf, King of Sweden at that time, as if he were merely a hired mercenary doing the dirty work for Cardinal Richelieu. Nothing could be more misleading. Gustaf II Adolf and his people were at one in their feeling that the future of Sweden as an independent country was bound up with the victory of Protestantism; already in Luther's lifetime the leading men of the country had embraced this cause with white-hot zeal. When the blond, burly king, still in the flower of his manhood, fell at the battle of Luetzen against the German Emperor's army, his blood, so to speak, cemented his people's attachment to Lutheranism for centuries to

come. Since then every young Swede has been brought up in the traditional belief taught him in his grammar school that Protestantism and freedom are one and the same thing, and that Catholicism means dependence on all sorts of sinister continental machinations. Not only the history books he reads in school foster this belief. His imagination is also nourished by semi-historical writings of such authors for young folks as Topelius and Starbaeck, whose notion of a Catholic priest is the assassin with a dagger hidden under his cloak.

But all joking apart, the fact is that the results of Sweden's victories during its century as a first-rate power in Europe were not all to the good. A Swedish scholar, internationally famous during his lifetime for his scholarly studies on the life and times of the great Swedish Saint, St. Bridget of Vadstena, and her daughter, St. Katherine, used often to say that "the greatest disaster Sweden had undergone in historical times was the Reformation." Religiously, he was indifferent; by "disaster," he meant a purely cultural one. He found that the Reformation had cut off the Swedish nation from the great mainspring of European culture, and had left the country isolated in its corner of the North in an atmosphere of self-sufficient complacency. After being walled in for centuries by a spirit of insularity, Sweden broke through these boundaries only in the 19th Century to take part in the great Industrial Revolution. Its great natural resources along with its mental aptitude for technical science, and its particular genius for invention gave that country the place it now occupies among the well-to-do nations of the earth. When foreigners hear the word "Sweden," their first reaction is to think of "high standards"—but high standards in regard to material living, of course. Sweden is indeed fortunate to have won social reforms and security without the bloody upheavels that the masses have too often had to pay as a price for justice. This is hardly the time to analyze the question of whether this happy moderation is due to the love of *laissez faire*, to a liking for "the middle way," inherent in a nation where sturdy independence has always been characteristic of all classes, or whether the deciding factor has been the long and undisturbed reign of the moderate Social Democratic Party, based originally on a Marxist platform which later developed along petit-bourgeois lines in its social and political policy. Perhaps one simply grew out of the other!

But "Man does not live by bread alone." Men and women with insight have long felt deep concern for the spiritual poverty they suffer in the midst of the material comfort which the masses enjoy in Sweden. During those former years of struggle to reform the material conditions of the working people, the leaders were fired and borne up by their enthusiasm for the ideas of Freedom and Justice. They embraced their ideals with a sort of religious fervor. But now that the sons and successors of these social crusaders have won the fight, they seem to have lost the motivating force that inspired their fathers. With the country, so to speak, in the hollow of their hand, they look about for new ideas, and new men, capable of filling the old formulas

with new life. As yet they wait in vain! Our democracy is rather formal, rather bureaucratic. A spirit of listlessness is pervading the younger generation of all classes. Pervading all fields of our culture is a kind of indifference to higher values and a lack of concern for whatever does not immediately concern the development and expansion of our industrial technical existence. This indifference and skepticism is all the more remarkable because Sweden has enjoyed a long period of peace, and the younger generations have not experienced the bitter disillusionment that follows in the wake of war.

The greatest source of hope at the present time may well be found in the attitude of the young intellectuals who by no means share the complacency of the great majority. Such intellectuals are found in all strata of society, and often, especially among the young workers of the intelligent type, one hears the half sad, half angry question, "Is this all there is? Is there no more to it than this?" Older people often find this attitude ungrateful, but for my part, I feel that there is something healthy in this restless questioning of the values won by the labor movement. Their uneasiness and searching are merely a transformation of the same ideals that the older generation tried to serve in a purely materialistic way. They had been convinced that if the standard of living were improved, and social justice won, the spiritual values would follow as surely as a letter sent by post. "Where there is no vision, the people perish." This very restlessness and sad skepticism manifested by some of the finest souls among our younger generation is perhaps voicing the age-old longing so well expressed by St. Augustine when he cried, "Our hearts were made for Thee, o Lord, and ever restless will they be until they rest in Thee!"

For a long period philosophy and metaphysics have held a back seat in the estimation of Swedish cultural circles. The words "mystic" and "mystical" have long been held as terms of disparagement. Now one finds that the young writers are likely to use them in connection with all manner of ideas, and true enough, often without any real sense of their meaning. But how could it be otherwise? The great literature of the Catholic mystics is still a sealed book for that generation, as it is for the public as a whole. Another obstacle is their lack of training in the logical thinking that is characteristic of the Latins. It is through the modern French and English Catholic writers, Mauriac, Maritain, Bernanos, Graham Greene, and others, that the young writers get a glimpse into a different universe than the one that the Protestant world opens for them. They use religious and even Catholic symbols and concepts, sometimes without any profound meaning or sentiment. But sometimes one or another of them pushes further ahead, goes the whole thorny way that leads to conversion to the true Faith. It is not an easy road. Going back afterwards to take one's old place in the world of Swedish culture is like going back to one's childhood home after an earthquake—nothing is to be found in its old, wonted place.

No wonder, then, that some prefer to stop at the half-way-house provided for them by the ritualistic movement that in recent years has developed within the Swedish Lutheran Church, a movement which leans towards "Romanism." It is a sign of the times—this period of transition—that this movement should have possessed itself of St. Bridget, that saint who was so wholly Catholic, so totally a loyal daughter of the Church, and that it should use her name as a banner for its own purposes. This group has organized a "Society of St. Bridget" whose ideas follow the Anglo-Catholic line. They celebrate liturgical festivities in the Abbey Church at Vadstena where St. Bridget first founded her Order. It has even projected brotherhoods and sisterhoods in lay convents. But in the same small town of Vadstena, where St. Bridget built her magnificent church, there exists a real convent of Brigittines belonging to the new branch of the ancient Order of the Most Holy Saviour founded by St. Bridget in the 14th Century.

I write these lines in the House of St. Bridget in Rome, the house where she wrote many of her Revelations, where she prayed and worked for the Pope to come home from Avignon, and where at last she died in a small room that retains its ancient atmosphere although it has since been transformed into a chapel. As I write, I hear the nuns singing the divine office in the choir, just as their holy foundress would have wished them to do. Through God's providence, the House of St. Bridget is now back in the hands of her own Order. This ancient Order has again been revitalized in Italy and Sweden, carried as well into three other countries, as far apart as Switzerland and India, by Mother Elizabeth Hesselblad, the Swedish-American woman who is still at the head of this new branch of the old, fruitful tree. All eight houses of this branch are united under the direction of their Mother Abbess and depend directly upon the Holy See; their special purposes are prayer, works of charity, and the reestablishment of Christian unity. The House of Saint Bridget has thus become a rich treasury of Catholic prayers and Catholic activity, besides being a center for all Swedish people, Protestant as well as Catholic, who visit Rome. How often I have seen even those Swedish people still separated from the Church of their forefathers coming out of the room in which St. Bridget died with tears in their eyes. No doubt they feel a deep longing to be able to join wholeheartedly in the prayers that are ceaselessly offered up from this spiritual treasure-house of the great Swedish saint who spent her life in the labor of strengthening the Catholic faith in Sweden, and of healing the wound in the Mystical Body caused by the absence of Christ's vicar from the See of St. Peter.

The great work of Christian reunion is furthered in this house by the fact that the *Unitas* Association has its central office here, and one of Fr. Paul's Friars of the Atonement works here daily on the editing of the review *Unitas.*

But, to return to Sweden, I might point out that several other

orders besides the Brigittines work for the welfare of the souls of my Catholic countrymen. The German Jesuits have been established there the longest, in fact since the middle of the 18th Century, and these are the most numerous. French and Belgian Dominicans are also very active there with houses for both male and female religious at Stockholm and Lund; at this latter city they also maintain a school for boys. The last to arrive are the English Passionists. The secular priests travel up and down the country visiting the scattered Catholic faithful and their parrochial societies. Chapel after chapel is being built, and with each one we see another token of the confidence with which Swedish Catholics are looking upon their future. The new laws on religious freedom passed not long ago by the Riksdag has not lessened the priests' work. Formerly, anyone leaving the State Church was obliged to state which creed he intended to embrace. Now that this is no longer the case, the Swedish clergymen are no longer able to furnish such particulars to the Catholic authorities. By the way, in regard to the clause concerning the founding of new convents in Sweden, it is interesting to note how the modern spirit of tolerance which motivated this document gives way to the old unconscious prejudice against "Popish machinations." The conditions under which a foundation is permitted are of such a sort that they would make it almost impossible for new convents to exist. But this problem is purely a theoretical one, especially since no new convents are being planned. Far greater obstacles than this have been overcome by the Church in her long struggle for the right to exist in countries that are much more hostile than Sweden. I am happy to say, the hostility in my country seems to diminish a little with the passage of each year, while the Church goes forward strong, patient, and loving, along the paths and roads that the Good Shepherd points out to her.

Anna Lenah Elgstrom

Behind the Iron Curtain

I. Persecution of the Catholic Church from 1944-1950 (1)

Yet so if we suffer with Him, that we may be also glorified with Him (*Rom. VIII*, 17)

The Church is the Kingdom of Christ, and Christ is its King. But the only crown that. He ever wore in this world was the crown of thorns. So it is not to be wondered at that His kingdom on earth should be characterized by the same marks as its King while He was on earth. "Ought not Christ to have suffered these things and so to enter into His glory?" Ought not, then, the Christian to suffer that he, too, may enter into eternal glory? And what is true of the individual Christian is true also of the mass of Christians who with Him form His Mystical Body on earth.

There has, in fact, never been a period in Christian history when some part of the Church was not suffering, whether from the oppression of external tyranny or from internal heresy and schism. In the first centuries there were the persecutions of the Roman emperors. Then came the violence of the Arian and the other christological controversies. They were followed by the Arab conquests of Syria and Africa, and, later, of Spain, which overlapped the barbarian invasions of much of central Europe. In the XI century the Eastern Church split off from the Western; and the Turk, laying waste the Holy Land and central Asia, occasioned the Crusades. Then the Mongol overran Christian Russia and scarcely had he been ejected when, after centuries of consolidation accompanied unfortunately by an enormous decadence of Christian life and morals, Europe was convulsed by the Reformation. Meantime Constantinople had fallen to the Turk, and all Eastern Christianity outside of Russia lay within his dominions. Austria was menaced by Turkish invasion: Germany was in the turmoil of the religious wars. France, England, Scotland had, each, its own Reformation history. The French Revolution, the unification of Italy on "liberal" principles, Bismark's *Kulturkampf*, French *laicisme*, the persecution in Mexico in the twenties of this century, the Nazi oppression of the thirties, the suppression of the Orthodox Church of Russia after 1916—they all form a continuous list stretching from A.D. 50 to A.D. 1950, almost without a break. And the list is not ended. In our day persecution continues and on as large a scale as ever before, both as regards the numbers of Christians involved and the systematization employed to make that persecution effective.

The persecutions of the present day have this in common, that they are all occurring in Communist-dominated countries, are inspired

(1) This article was written in 1950 and was first published in the Scots College Magazine. It is reproduced in *Unitas* as the first of two articles which, between them, will give a general outline of the Communist persecution of the Catholic Church in the post-war period.

by Communist hatred and fear of the Church, and all follow, in their general lines, one plan. The speed with which the plan can be put into effect varies in different countries. For the Orthodox Churches the idea is straightforward and simple—such heads of the Churches are "elected" as will "follow the party line." Uniate Churches (i.e. Churches of Oriental rite in union with the Holy See) are the first object of attack in mixed populations—they can more easily be portrayed in propaganda as either traitors to nationalism or as anxious to restore national unity by attaching themselves to the Orthodox Church of the same rite. Where the population is almost entirely Catholic, as in Poland, progress is slow. The plan of campaign is more quickly developed against Latin Churches where these are a minority in any country, even though a vigorous and large minority.

The principle underlying the plan is *Divide et impera*—break the soldarity of the Church; get rid of all "intransigent" elements by imprisonment, concentration camps, deportations; and obtain some kind of adherence, however unwilling, from the rest to a "national" Church separated from Rome. Such a process is called neither persecution nor religious by the Communists. It is all done under the guise of nationalism and patriotism. The Vatican is a foreign power acting at the dictates of capitalistic states for the subjugation of the Workers' Governments. Loyal Catholics are agents of the Vatican and spies of foregn powers—in a word, traitors to the nation. The Communist governments are not against religion! Look, they do not close churches; they disturb no priest who does not mix in politics. In fact, they are the best friends of religion because in some countries they have guaranteed to keep the churches in repair and to raise the salaries of their priests to a more reasonable level—if they will "follow the party line."

It is hardly necessary to illustrate the above outline with facts. Everybody knows that Archbishop Stepinac, head of the Latin Catholics of Yugoslavia, is now in prison for the fourth year of a sixteen-year sentence for supposed collaboration against the Partisans. ([2]) Only last year Cardinal Mindszenty, the Primate of Hungary, was convicted, after a bogus trial and induced "confession," of treachery against his country and espionage in favour of the Americans. Archbishop Beran of Czechoslovakia is, even now, in very close house-confinement, and one wonders when his trial on similar charges will be staged with sufficient "witnesses" and forged incriminatory documents to make his conviction a foregone conclusion. ([3]) Get rid of the heads!

([2]) Archbishop, now also Cardinal, Stepinac was released from prison in Dec. 1951, but is still kept in very close house-confinement in his native village of Krasic, and of course may not exercise his episcopal functions as Ordinary of his diocese.

([3]) Both Cardinal Mindszenty and Archbishop Beran are now kept strictly imprisoned (though the Cardinal, so it is creditably reported, a little time ago was allowed to see his mother), but where is not known. It is thought that they are moved frequently from prison to prison, but such is the secrecy that surrounds them that nothing can be affirmed with certainty about them.

The process of division then proceeds in various ways. The bishops are hindered by all kinds of methods from fulfilling their duties. They are urged, as heads of the Church, to agree to measures that they cannot possibly accept, and, when they refuse, Cabinet-ministers in public speeches and the government press (which, of course, is the whole of the country's press) loudly proclaim them unwilling to co-operate in their country's progress, denounce them as Vatican reactionaries and threaten dire results for them and the Churches they govern unless they yield. Their higher clergy is arrested and imprisoned. For the rest some cleric is sought out who, either beguiled by skillful propaganda and false promises or for less worthy motives, will lend his name to the formation of a "loyalist" party within the Church. In Czechoslovakia the government issued gratis to the clergy thousands of copies of a Catholic bulletin that purported to be the official bulletin of the Church. It proposed an oath of loyalty to be taken by all the clergy on pain of being deprived of their parishes and with the reward of higher salaries and government favour for those who would accept it. The bishops, after some hesitation, sanctioned it with an additional clause limiting it to "as far as the law of God and the rights of the Church allow," but it is said that the government will countenance no such clause and that many of the clergy are perforce taking the oath as it stands. Education in its entirety has, of course, been taken over in all these countries by the State, and the teaching of religion in the schools is forbidden or rendered impossible, for children's minds must be indoctrinated with the Party creeds to the exclusion of all that would militate against them. Priests may teach the children in church; but let them beware of what they say, for they are carefully watched. To hinder attendance at Mass, youth movements time their activities to coincide with the hours of Mass, and other diversions are arranged for Sunday mornings. For instance, in Yugoslavia (at the present time—Titoism has in no way lessened the official anti-Christian policy) lorries and buses run gratis on Sunday mornings to take the children of Zagreb to a big park outside the city where there are round-abouts, a big model railway, and other amusements, operating free of charge on Sundays. The Catholic press is now non-existent—on the usual excuses of political or reactionary activity and lack of paper, though the governments have any amount of this at their disposal for their own Communistic and anti-religious propaganda.

Such is a brief sketch of what is happening to some Latin Churches behind the Iron Curtain. To add greater detail here is perhaps superfluous, as long accounts of their tribulations have appeared regularly since the war in the Catholic press. Of more interest, because probably less well-known, is the history of the persecutions of the Uniate Churches situated in Communist-dominated territories.

The Ruthenian or Ukrainian Church

December 23rd, 1945, marked the 350th anniversary of the forma-

tion of the Ruthenian Catholic Church. On that date, three and a half centuries ago, two Ruthenian bishops of the Oriental rite, in the name of their fellow-bishops and of their faithful, reunited their Church with the Mother Church in a solemn ceremony in Rome. The following year, 1596, saw the ratification of this reunion at a Synod held in Brest Litovsk, so that henceforth there was established the Uniate Ruthenian Church in a belt of land stretching roughly from present-day Poland to the north of the Black Sea. Its early years were precarious, due to opposition from the Orthodox and the Latin Catholics and to Cossack inroads from Russia. With time, however, it gained stability till the fall of the Polish-Lithuanian power, when Poland was divided (1772) and the Ruthenian Church made subject to new Prussian, Russian, and Austrian masters. To the Russians a Church of Oriental rite, united with Rome and separated from Orthodoxy, was an anomaly; and so, while tolerating the Catholics of Latin rite, the Czar forcibly suppressed the Ruthenian Catholic Church in his territories and joined it willy-nilly to the Russian Orthodox Church. After the 1914-18 war Poland was once more reconstituted, containing in roughly its southeast corner—Galicia—almost all the Ruthenian Catholics in Europe who, complete with their seminaries and religious orders, numbered more than three and a half millions with 2275 priests. ([4])

A new era in its history came with the second world-war, when at the fourth partition of Poland, Galicia fell to the Russians in 1939. Straightway there began, though with some disguise, persecution of the Catholics in general and of the Ruthenians in particular. Officially, free exercise of religion was still permitted, but from the start all dissemination of religion was prohibited. Heavy taxes were imposed on the clergy, and in many cases they were expelled from the cities. The Latin Archbishop of Lwow was driven out: the Armenian episcopal palace was wrecked. Yet the Soviets did not dare take any steps against the venerable Ruthenian Metropolitan, Mons. Andrew Sheptytskyj, for fear of a popular revolt. Ecclesiastical property was in part confiscated: convents were pillaged: seminaries closed. Many nuns were forced to abandon their religious habit and dress as layfolk. There was widespread propaganda against religion in favour of Russian atheism.

The German invasion gave a respite from this anti-Catholic pressure, and to a large extent religious life was resumed along the old lines. But in 1944 the Russians returned, though this time with different tactics, at any rate at the start. In Russia itself the Communists had found that they had need of the support of the Church if they were to gain full co-operation from the people for the prosecution of the war, and the Church had given its support. So atheistic propaganda had been toned down and oppressive measures relaxed.

([4]) Altogether there are (or were) 5,140,000 Ruthenian Catholics. Of those outside Galicia and Czechoslovakia most are in Canada and the Americas: there are some in Scotland.

The same tactics were pursued in Galicia to obtain the same results. On their return the Red forces interfered hardly at all in the religious life of the country except (and this was a serious exception) to prohibit once more dissemination of religion. Though the churches remained open and unmolested and the seminaries continued to function with the seminarists exempted from military service and special war work, the schools could no longer teach religion and all religious publications were suppressed.

But this, comparatively happy, state of things did not continue for long. Lists were made of all clerics and religious: inventories of all ecclesiastical property. In 1944 a priest was sentenced to life imprisonment for writing against atheistic propaganda. Efforts were made to portray the Pope as an ally of Hitlerism. Soon the plan of campaign began to unfold further. Shortly after his election (1945) the new Russian Patriarch, Alexius, appealed to the Ruthenian Catholics to sever their ties with Rome and to unite with the Russian Orthodox Church. He argued that, now that all the Ukraine was reunited with Mother Russia, there should be one Church; that the union with Rome had never been more than a device to disunite Orthodoxy; that the Vatican was hand in glove with Hitlerism and Fascism, whereas the Orthodox Church of Russia had roundly condemned them in a proclamation issued to all peoples. His appeal ended: "Free yourselves! Break the bonds that unite you with the Vatican. The errors of Rome are drawing you into darkness, to spiritual destruction, and at the present time are aiming at arming you against a humanity that is aspiring to a free life and at estranging you from the whole world. Make haste to return to the arms of your Mother, the Orthodox Church . . .". The appeal had no effect and so on April 11th, 1945, sterner measures were taken, when all the five Ruthenian bishops in Russian territory were arrested. Next year the two on Polish soil met with the same fate. They were all condemned, for "co-operation with the Germans," to long years of hard labour from which two have since died. Naturally the rest of the clergy did not escape. All heads of religious Orders were imprisoned: not less than 500 priests in the diocese of Lwow alone were arrested: the seminaries were shut down and the students drafted into the army: religious houses were closed.

The stage was now set for the next act—the appearance of a "loyal" party within the Church to request union with the Orthodox. On May 28th 1945 a Committee for Union with the Orthodox Church was formed with, at its head, a priest, Gabriel Kostelnik, two of whose sons, then prisoners of war in Italy, had fought for the Germans, which fact gave the Russians an easy handle against their father. His propaganda followed in its main lines the appeal of the Russian Patriarch, Alexius, and met with as much success. When on June 18th, 1945, the Russian authorities recognised the Committee as the only organ of ecclesiastical government of the Ruthenian Church, a large group of the clergy of the diocese of Lwow even had the courage to

protest in a letter to Molotov, the Commissar for Foreign Affairs, and, while affirming their loyalty to the Soviet Union, to claim for themselves the freedom of religion guaranteed in the Russian Constitution. A vain hope. On March 8/9th of the following year a Synod of the Ruthenian Church at which there was present no bishop and only a handful of the clergy (204 with 12 laymen) officially declared the Union of Brest Litovsk abrogated and union with the Orthodox Church triumphantly re-affirmed. Two of the priests were consecrated bishops and received the "abjuration of Latin errors" from the rest. A solemn service of thanksgiving was celebrated in the cathedral of Lwow, which for three and a half centuries had been the centre of Ruthenian Catholic life: delegations travelled to Moscow to receive the congratulations of the Soviet government and of the Patriarch Alexius. The Ruthenian Catholic Church in Russian and Polish territories is officially dead. It is not, however, quite dead in fact, though it is most severely wounded. The religious orders are almost entirely suppressed. Those of their members who have not been imprisoned or deported, or who have not had to leave the country to avoid that fate, are either confined in two or three houses or have had to go into hiding. Of the secular clergy, it would seem that about half has yielded to pressure and threats and given at least an external adherence to the new Church. Of the rest many have "disappeared" and others have fled the country for their own security. The faithful have, in general, followed the lead of their local clergy. The difficulties these Catholics have had to face were enormous. Their country was an actual theatre of war for five years. The wholesale elimination of the hierarchy and of the higher clergy left the Church without leadership. The propaganda was skilfully done, and without a free press there was no way of disseminating the truth. The Uniate clergy was a (legitimately) married clergy, and threatened reprisals against a priest's wife and family are a powerful weapon. Catholic education had ceased. Yet about half of the clergy refused to yield.

Another section of the Ruthenian Catholic Church existed in the eastern district of Czechoslovakia - Ruthenia or Sub-Carpathia. It had two dioceses with about 560,000 faithful and was fully active with its hundreds of parishes and clergy, seminaries, schools and religious institutions. It has now ceased to exist. Once more the Russians, on entering the area on October 27th, 1944, "liberated" the country and instituted the usual oppressive measures. The local Orthodox Church hastened to submit itself to the Patriarch of Moscow. The Ruthenian Catholic Church had to face the persecution. Yet in spite of the suppression of all Catholic schools—even of catechism lessons in church, of intimidation, of confiscation of all the Catholic institutions and of much diocesan and parish property under the pretext of an Agrarian Law, by July 11th, 1947, no Catholic priest had apostatized. That happy result was largely due to the devotion and apostolic zeal of Mons. Romza, Bishop of Munkacev, who, prevented from fulfilling his episcopal duties by pastorals and general exhortations, continually

visited all his parishes to talk to his priests and his people. He had been consecrated bishop only a month before the entry of the Russians and so presumably no political charge could easily be manufactured against him; and, besides, he was a most popular figure. But he had to be got rid of. He was. On October 27th 1947, when he was returning in a horse-drawn carriage from the consecration of a new church, there was an "accident." An army-lorry crashed into his carriage killing the horses but leaving the bishop with his four companions unscathed. Thereupon the soldiers and police beat them about their heads with their rifles and left them for dead. But some of the faithful found them and took them into a hospital. The bishop was the most injured with broken jaws, hardly any teeth left and other serious head wounds; and he remained in the hospital when the rest left. But even he showed signs of recovering. On October 31st the head of the hospital sent all the Sisters away from the wing of the hospital where the bishop lay, and a new lay-nurse took charge. The bishop died in the early hours of the following morning, poisoned, probably by gas. With the bishop now out of the way, "the complete liquidation of the diocese, begun in February, was finished by April. Once again the Church went down into the catacombs."

JOSEPH GILL, S. J.

(*To be concluded*)

A Catholicizing Trend Among the Lutherans of Germany

When Martin Luther affixed his famous theses on indulgences to the church door of Wittenberg in the year 1517, he had no real intention of founding an independent religious group or a new church. But the far-flung reverberation which his rebellion caused throughout all the countries of Europe was destined to bring about the constitution of numerous religious sects before many years had passed. These organizations were in opposition to one another in their opinion over many articles of faith even if, as a unit, they possessed an aversion for the ancient Church. The Lutheran Church, or better the Lutheran Churches, were none other than one group among the many then existing, and there were periods when the Lutherans appeared nearer to the Catholic position than to the Reformed groups.

However, this was not the case at the beginning of our century when the influence of Protestant liberal theology assumed a fatal attitude towards the religious beliefs of both the one group and the other. But the experience gained from two world wars have marked a retrogressive movement and brought about a rebirth of faith, while the common fight against the Nazis and the defeat suffered by Germany during the last war have both brought about a reconciliation between Catholics and Protestants.

The Lutheran community has always been one of the most important of the Protestant groups. In the month of June, 1947, the World Federation of Lutheran Churches was founded at Lund in Sweden. Delegates from 24 countries were in attendance; and they represented, according to an estimate made, about 80 million adherents. Outside Germany, the Lutherans are most numerous in the three Scandinavian countries, and in Finland where the Lutheran Church is the state church, and also in the United States.

In 1933 the German Nazi government had authorized a constitution for the Protestant churches of Germany which was to place them in its power. The first assembly of Protestant delegates held at Treysa in 1945, after the fall of the Nazis, then decided to found the EKD; that is to say, the German Evangelical Church, and ordered a commission to draw up a new constitution to replace the preceding one which they declared to be no longer valid. This new constitution was in fact approved and accepted by the First Synod of the Evangelical Church held at Eisenach in 1948.

A short while after the Treysa assembly, the Lutheran Church, afraid that a too intimate collaboration with the Reformed groups might constitute a danger to their beliefs, founded the VELKD, the United German Lutheran Evangelical Church, although it was their intention to remain within the German Evangelical Church. It must be noted that more than 20 million persons belong to the Lutheran confession which includes a good half of the German Protestants united

within the EKD. 19 million more belong to the United Church which resulted from a union between Lutherans and Reformed in 1817 imposed by the King of Prussia, Frederick William III. The Reformed members do not amount to more than half a million, but they are very active. It is mainly with the Lutherans that we will particularly concern ourselves in the following observations.

There is no doubt that political events have greatly contributed towards the overcoming of many of the obstacles which once existed between Catholics and Lutherans. Millions and millions of Germans expelled from neighboring countries have been forced to seek refuge in Germany itself. This influx has been haphazard and quite without any definite plan. What has happened, therefore, is that entire groups of Protestants have made their way towards those regions which, up to now, have been entirely Catholic; and those regions where Catholics represented the minority now have enough faithful to warrant the erection of a new diocese. Under these sad conditions many acts of charity have been performed by Protestant pastors and Catholic priests alike towards the other confession. Personal contact has thus done much towards dispelling prejudice and has made the doctrines professed by each side much more clearly understood.

As an instance of this, a certain number of Catholic theologians, presided over by the Archbishop of Paderborn, Mons. Jaeger, and a group of Protestant theologians under the presidency of the Lutheran Bishop of Oldenburg, M. Stahlin, have been meeting with a certain regularity in order to hold discussions and exchange opinions. It is also undeniable that Protestants are showing a tendency to turn towards traditions that have either been forgotten or willfully disregarded. In theology greater importance is being given to the Church and to ecclesiastical functions; and it is a cause for lament that the minister has been considered unilaterally as a preacher while his office as administrator of the Sacraments has remained in the background. The profound significance of the Sacraments is now being emphasized, above all with regard to the Last Supper. We know that Luther, although rejecting the sacrifice of the Mass, always did defend the real presence of Our Lord at the moment of Communion with a vehemence which was characteristic of him.

Like him the German Lutherans of today see that this article of faith constitutes one of the essential differences between them and other Protestants. This real love and veneration of Our Lord in the Eucharist naturally brings with it a love of the liturgy. The active and zealous group founded in 1923 under the name of the Associates of Berneuchen once more introduced, not only the actions and particular movements of the celebrant into the Lutheran liturgy, but also the alb, the chasuble, and the stole, observing the rules of the Roman liturgical year with regard to the colors of the vestments. In the same way the canonical hours have been re-introduced; a large number of Protestant ministers use the official prayer of the Church to find inspiration in common prayer.

Not so long ago the Lutheran Bishop Dibelius, President of the German Evangelical Church, while admitting the usefulness of public confession, lamented the abandoning of private auricular confession by Lutherans, a practice which Luther himself preserved throughout his life. The Berneuchen group, to which we have referred, reinstated this practice. The same group founded the Confraternity of St. Michael, once more reviving many of the Catholic monastic traditions, without, however, the taking of vows.

Finally, we must refer to the cult of the Most Blessed Virgin Mary. While liberal theologians denied the Divine Motherhood, today the Protestant bishops of the Lutheran Church widely proclaim their belief in Mary, Mother of God. One of the most prominent personalities of the Lutheran Church, Provost Asmussen, even goes so far as to speak of the mediation of Mary, depending naturally on Jesus Christ. Notwithstanding, however, this change of attitude towards Mary by many Protestants, it was easy to foresee that the proclamation of the doctrine of the Assumption would cause both sadness and protest. In fact before the proclamation of the definition, a committee of five university professors set forth their difficulties in a memorandum. After the definition of the Church's teaching, the Lutheran bishops felt obliged to oppose the action of the Holy Father.

This, their declaration, disappointing and sometimes a bit sharp in its statements, shows how far they are from, I do not say understanding, but from a full comprehension. We have confidence, all the same, that similar misunderstandings will not prevent "conversations between the confessions" from continuing, and we firmly hope that the day will come when united in love and faith, we shall offer our most devout filial love to the Mother of God.

EMILE HERMAN, *S.J.*

COMMENTS AND DOCUMENTS

THE ENCYCLICAL LETTER OF POPE PIUS XII TO THE CHURCHES OF THE EAST

Towards the end of last December the Holy Father issued an important encyclical relating to the present situation of the Eastern Churches with special reference to the state of persecution which they are now undergoing. Referring to those Churches which are not in communion with Rome the Pope expressed his ardent desire that they would "return as soon as possible to the fold of the common Father, the dwelling of their ancestors." Particularly noteworthy in this encyclical is the Pope's reference to the Chair of Unity Octave which he singled out as being a most appropriate time to pray for the welfare of all the Eastern Churches. The text of this important letter is being printed below:

Encyclical Letter of His Holiness, Pius XII, by Divine Providence Pope, to our Venerable Brothers, the Patriarchs, Archbishops, Bishops, and other Local Ordinaries of the Oriental Churches having peace and communion with the Apostolic See. Venerable Brothers, health and apostolic benediction:

The Oriental Churches, rendered illustrious by the doctrine of the Holy Fathers, and bathed by the blood of martyrs in ancient times, in more recent ages, and also in our own day, have always formed in a special manner the object of Our solicitude, a fact which is known to all. Indeed, as soon as We, without any merit of Our own, but through the inscrutable design of God, were raised to the Chair of the Prince of the Apostles, We turned Our mind and heart to you, and to those also who "find themselves outside the Catholic Church" (Cfr. Radiomessage, March 3, 1939; A.A.S. XXXI, Ser. II, Vol. VI, page 86), and whom We ardently desire may return as soon as possible to the fold of the Common Father, the abode of their ancestors (Cfr. Encyclical, "Summi Pontificatus"; A.A.S. XXXI, Ser. II, Vol. VI, pp. 418-19; and Encyclical "Mystici Corporis"; A.A.S. XXXV, Ser. II, Vol. X, pp. 242-43).

We have given you other proofs of Our paternal benevolence during the course of Our Pontificate. As is known to you, We have conferred the dignity of the Roman purple on another of your Bishops, the Patriarch of the Armenians of Cilicia, and we are providing for the codification of the Canonical Laws which affect you: a work of the greatest importance, and one which is already in part completed. But it is not necessary to speak at length of matters without doubt already well known to you; as for the rest, We have followed in the footsteps of Our Predecessors (Cfr. Encyclical "Rerum Orientalium"; A.A.A. XX, Vol. XX, pag. 277 ff.), who from the very first days of Christianity not only surrounded your ancestors with a particular affection, but were accustomed besides to grant them all possible aid

on every occasion when they were besieged by heresy or groaned under the terror and persecutions of enemies. Thus it was that through the Apostolic authority entrusted to the Prince of the Apostles and to His Successors by the Divine Redeemer, the Roman Pontiffs defended the integrity of Catholic doctrine in the First and Second Councils of Nicea, in the First, Second and Third of Constantinople, and in those of Ephesus and Chalcedonia; and when a lamentable dissension separated a great part of the Oriental Churches from Rome, they not only reproved it through their Legates in the Fourth Council of Constantinople, but they exerted themselves in every manner possible in order that, in the common interest, the situation might be happily resolved; after numerous, praiseworthy and difficult efforts, they were able to do this in the Council of Florence, although against the hopes of all good men the deliberations taken were not afterwards put into practice. Again when the Eastern regions were invaded by new peoples who devastated even the sacred places of Palestine, consecrated by the Divine Blood of Jesus Christ, the Roman Pontiffs then urged the Christian Princes to the great undertaking of the defence of religion. Nor has this eager solicitude and this benevolence of Our Predecessors towards your fellow-countrymen become less in intensity or diminished in Our day, but rather appear to be ever increasing. As you in fact know, many were sent among you to expose Catholic doctrine and to convince all to return to the highly desired unity of faith and of rule. Here, too, at the See of Peter, there was founded a Sacred Congregation with the express purpose of regulating the interests and rites of the Oriental Church; thus also there was founded an Institute for Oriental Studies with the object of cultivating and promoting with every care a suitable knowledge of all matters concerning you.

At the present time, unfortunately, other motives require Our care and solicitude. In many regions where the Oriental Rite particularly flourishes, there has been unleashed a new tempest, which seeks to overthrow, devastate, and destroy in misery flourishing Christian communities. If in past centuries some particular dogma of Catholic doctrine was impugned, today, on the contrary, as you well see, they rashly go even further; they seek to banish from public life and the domestic scene, from the universities, from the schools, and from the life of whole populations, sacred rights, institutions and laws, indeed, all that is divine or that has relation to divinity, almost as if they were dealing with matters of mythology and evil-omen.

Therefore, however greater the accumulation of evils which oppresses a most elect part of Christianity, in that degree, Venerable Brothers, is Our benevolence towards you increased, that much more ardent is the paternal love which We cherish for you all.

And in the first place We wish that it be most clearly manifested to you that We consider your sorrows and your grief as Our own, and that there is nothing We desire more ardently than to bring some relief to your sufferings, above all by means of Our prayers and those

of every Christian for all those who are being persecuted for having defended, as was necessary, the Catholic religion and its sacred rights. We know that today there are multitudes of the faithful in Oriental regions who weep bitterly as they see their Bishops put to death or dispersed, or so impeded that they are unable freely to address their flocks and, as they rightfully should, exercise over them their authority; as they behold so many of their Churches destined for profane uses or left in squalid abandon; as they realize that no longer in these Churches can they now raise up to heaven in prayerful union their voices harmonized in the wonderful modulations that are prescribed in your Liturgy, to call down the dew of heavenly graces that minds be elevated, hearts consoled, and remedy found for such great evils.

We know that many from among you have been sent to prisons and concentration camps, or if they are living in their homes. are unable to exercise those sacrosanct rights which are theirs: that is, not only the right to profess their faith in the intimate sanctuary of their own conscience, but also to be able to teach it openly, to defend and propagate it in the family circle for the proper education of the children, and in the school, for the proper training of the pupils.

On the other hand We also are aware that the faithful of the Eastern Churches, in fraternal union with their brethren of the Latin Rite, are together bearing with fortitude the sorrowful burdens of these persecutions, and in like manner are together sharing in the martyrdom, the triumph, and the glory that are resulting therefrom. Indeed, they are persevering with heroic courage in their faith; they are resisting the enemies of Christianity with the same unconquerable fortitude with which your forebears did in times past; they are raising their supplications to heaven if not publicly, at least in private; they are remaining faithfully attached in closest union to the Roman Pontiff and to their pastors; so also are they continuing to revere, beseech, and love in a very special way the Blessed Virgin Mary, most loving and powerful Queen of heaven and of earth to whose Immaculate Heart they have all been consecrated by Us. All this is unquestionably the augury of most certain victory in the future, of that victory, however, which flows not from the blood of men in conflict among themselves nor is nourished by unbridled desire for earthly power, but which is founded on just and legitimate liberty; on justice, practised not only with words but also with facts, justice to citizens, peoples and nations; on peace and fraternal charity, which unites all in the bonds of friendship; on religion, above all, which rightly orders customs, moderates private aspirations by placing them at the service of the public welfare, raises up minds to heaven, and, in fine, protects civil society and the peace of all.

This is the object of Our most ardent hopes; but in the meanwhile, however, the information that reaches Us is such as to render more bitter Our sorrow. By day and by night We turn with paternal solicitude Our mind and Our heart to those who have been confined to Us by divine mandate (Cfr. John XXI, 15-17), and who We know

are treated in so unworthy a manner as to be the object of calumnies for their firm attachment to the Catholic faith, and, to be deprived of their legitimate rights, not excluding at times even those so innate to human nature that whenever they are trampled upon by violence, fear or other means, the very dignity of man is lessened and subjected to injury as a result.

Among these saddening communications brought to Our notice, there is one which in these latest days has afflicted more than any other not only Us, not only all Christians, but also all those who hold in honour the dignity and liberty of citizens. We would refer to Bulgaria, where there existed a small but flourishing community of Catholics, and where a terrible catastrophe has caused profound mourning in the Church. With the usual method of accusations, public crimes were imputed to the ministers of God: among these, Our Venerable Brother, Eugene Bossilkoff, Bishop of Nicopolis, was condemned to death, together with three other of his priest collaborators in the pastoral ministry. Furthermore, many others already are imprisoned or impeded by the restraint of public authority, and to these are added a not inconsiderable number of Catholics punished in various ways, and thus invested with the same distinction and honour. As a duty of conscience, We raise Our protest against all of this, while to the whole of Christendom We denounce the injury inflicted upon the Church. These victims, in fact, have been condemned as enemies of the State not only because of having professed, but also for having striven openly and strenuously to defend, the Catholic religion, when in truth they are second to none in their love of country, respect for public authority, and their observance of the law, provided these be not contrary to the natural, divine, or ecclesiastical law.

What indeed has happened, especially in more recent times, in Bulgaria, unfortunately has been happening already for some time amongst other peoples where the Church of the Oriental Rite flourishes, namely, amongst the peoples of Romania, of the Ukraine and among many other peoples also. As far as the first nation is concerned, by an Apostolic Letter of last March (Cfr. A.A.S. XLIV, Ser. II, Vol. XIX, page 249 ff.), We have already protested vehemently against the many afflictions by which the faithful of your own and the Latin Rite are oppressed, and with fatherly sympathy We have exhorted them all to persevere, with that indomitable steadfastness by which they are distinguished, in the religion of their forefathers.

For the present, however, We sadly turn Our thoughts and affection to another people, truly dear to Us, namely, to the people of the Ukraine, among whom are not a few of the faithful, who look towards Rome with immense desire and earnest love, and venerate this Apostolic See as the centre of the Christian religion and as the infallible teacher of Christian truth by reason of the mandate of Jesus Christ (Cfr. Matt. XVI, 18-19; John XI, 15-17; Luke XXII, 32). This people, nevertheless, as We have learned with overwhelming grief,

are oppressed in no smaller degree with persecution and find themselves already for some time in a situation no less grave than the other peoples of whom We have spoken to you, Venerable Brothers, in this letter.

In a special way We would recall the memory of those Bishops of the Eastern Rite, who were among the first in the defence of their religion to endure hardship, affliction, and outrage; who, transported to the city of Kiev, were there tried and condemned to various punishments; in the city of Kiev, We say, whence once shone forth throughout all those regions the light of Christian doctrine, and whence Christian worship was propagated. Some of these have already met a glorious death, and so, as one may hope, from the abode of heavenly blessedness, which they enjoy, lovingly look down upon their sons and their companions in their unarmed struggle, and implore for them the all-powerful protection of God.

Besides, We cannot pass over in silence those faithful of the Latin and Oriental Rite, who, after being driven from homeland and hearth, and deported into unknown and distant lands, are now there deprived of their rightful priests, who could console, help, and direct them, and extend to them the heavenly comforts of religion.

All this is for Us a cause of grief so heart-rending that We cannot restrain Our tears; while We beseech the all-compassionate God and Father of Mercy that He would deign graciously to enlighten those who are responsible for such a sad state of affairs, and that He would deign likewise to put an end as soon as possible to the accumulation of so many evils.

Nevertheless, Venerable Brothers, in the midst of so many and such great calamities, on account of which Our soul and yours are overwhelmed with grief, We have reason to derive some consolation from news We have received. For it is made known to Us that those who are reduced to such a lamentable and critical situation remain steadfast in their faith with such intrepid constancy as to excite Our admiration and the admiration of every honest person. Let all these receive from Us this merited recognition of Our paternal praise, and may it serve to increase and strengthen more and more their fortitude; and let them know for certain that We, as the Common Father, Whom "the care for all the Churches" (II Cor. XI, 28) urges and the "charity of Christ impels" (ibidem V, 14), raise up each day ardent supplication that the reign of Jesus Christ, bearer of peace to souls, to peoples, and to nations, may everywhere triumph.

Before the sad spectacle of these afflictions—which have stricken not only Our sons among the laity, but more especially those, who, raised to the priestly dignity, are for that very reason afflicted, that the words of Sacred Scripture may be verified: "I will smite the shepherd, and the sheep of the flock will be scattered" (Matt. XXVI, 31; Cfr. Mark XIV, 27; Zach. XIII, 7)—We feel obliged to recall to the mind of all that throughout the course of the centuries, not only among civilized but also among barbaric peoples, the ministers of

religion have always been treated, in so far as they are intermediaries between God and men, with due honour and veneration. When, moreover, the Divine Redeemer, after the dispelling of the darkness of error, taught to us heavenly truth and through His profound condescension wished to make us partakers in His eternal priesthood, this showing of honour and veneration was then greatly increased, so much so that bishops and priests were regarded as most loving Fathers, desirous of nothing else than the common good of the people entrusted to their care.

Yet the Divine Redeemer has said Himself: "No disciple is above his teacher" (Matt. X, 24); "if they have persecuted me, they will persecute also you" (John XV, 20); "blessed are you when men reproach you and persecute you and, speaking falsely, say all manner of evil against you for my sake. Rejoice and exult, because your reward is great in heaven" (Matt. V, 11-12).

We should not wonder, therefore, if in Our days, and perhaps more than in past centuries, the Church of Christ, and in a particular way its ministers, is made to suffer from persecutions, falsehoods, calumnies, and afflictions of every kind; but rather place Our secure trust in Him, Who if He has already foretold these future calamities, wished also to forewarn us with these words: "in the world you will have affliction. But take courage, I have overcome the world" (John XVI, 33).

Do not be downhearted, therefore, Venerable Brothers. Just as your forebears overcame so many difficulties, wiles, and dangers by fighting with heroic fortitude even unto martyrdom, so also you who belong to the Eastern Church, together with the faithful of the Latin Rite, trust in the aid of heavenly grace and be not afraid: supplicate together the Lord and His Most Loving Mother, praying especially for those who are today in greatest danger, that they may be endowed with Christian fortitude; pray too that all may finally understand certain truths, which are, in fact, clearer than the light of the sun, namely: that "the weapons of our warfare are not carnal but powerful before God" (II Cor. X, 4), that the Church does not seek temporal power but the eternal salvation of souls, that she does not intrigue against governing authorities, but, by means of the Gospel teachings which are capable of forming first-class citizens, she strengthens the very foundations of human society. If, therefore, she is allowed to enjoy the liberty given her by God, if she is allowed to display her strength publicly and carry on her activities openly in the midst of the people, she can undoubtedly contribute much towards promoting the common good, towards bringing the various classes of citizens closer together in justice and in concord, and towards leading all nations to that true peace and tranquillity, which, just as it is desired by all, must also be willed by all.

In order to obtain these things, We desire, Venerable Brothers, that you have public prayers said and that you exhort the faithful entrusted to you to perform also works of penance, so that the Divine

Majesty, outraged by so many and so grave offences, may be appeased. Let all remember the words of Sacred Scripture: "Pray for those who persecute and calumniate you" (Matt. V, 44); "let the members have care for one another. And if one member suffers anything, all the members suffer with it" (I Cor. XII, 25-26). It is necessary, furthermore, to imitate the example of the Divine Redeemer Who, in the midst of terrible pain, cried out from the Cross: "Father, forgive them for they know not what they are doing" (Luke XXIII, 34). It is necessary likewise to fill up in our flesh what is lacking of the sufferings of Christ for His body, which is the Church (Cfr. Col. I, 24); wherefore, not only must we pray to God for our distressed sons and brothers, but we must willingly offer up to Him our sufferings, our voluntary penance, and afflictions.

If, towards the numberless persons in those regions who are suffering infirmity, sorrows, and anxieties, or who are in prison, We cannot put into practice the words, of Jesus: "I was sick and you visited me; I was in prison and you came to me" (Matt. XXV, 36), there is, nevertheless, some way in which we can accomplish the same thing: namely, by our prayers and works of penance we can beseech the Most Merciful God to send His conforting angels to these our suffering brothers and sons, and to grant them most copious gifts from on high which will console and fortify their minds and élevate them to heavenly things.

In a particular manner, however, We desire that all priests who are able to offer the Eucharistic Sacrifice every day should make a remembrance of those bishops and priests, who, far from their Churches and their faithful, have not the possibility of ascending the altar to offer the Divine Sacrifice and nourish themselves and their faithful with that divine food, from which our souls attain a sweetness surpassing all desire and receive that strength which leads to victory. And, united together in fraternal union, let the faithful who approach the same holy table and partake of the same sacrifice do likewise: in such wise that in every part of the world and in all the rites which constitute the ornament of the Church, there shall be raised to God and His Heavenly Mother unanimous voices imploring the divine mercy on behalf of those afflicted communities of Christians.

Since, next January, there will be celebrated as usual in many places the Octave of prayers for unity, it seems to Us particularly opportune that, especially on that occasion, earnest supplications should be made to God, not only that there be verified as soon as possible the desire of the Redeemer: "Holy Father, keep in thy name those whom thou hast given me, that they may be one even as we are" (John XVII, 11); but also that the prisons may be opened and the chains unlocked which today pitifully afflict so many for heroically having tried to defend the rights and institutions of Religion; and also that Christian truth, justice, concord, and peace, which are the greatest gifts of all, may triumph everywhere.

As an earnest of that and as a pledge of Our paternal benevolence,

We impart from Our heart to you, Venerable Brothers, to the flocks entrusted to your care, and in a particular manner to those living in these difficult conditions, the Apostolic Benediction.

Given at Rome, from St. Peter's, on the fifteenth day of December 1952, in the fourteenth year of Our Pontificate.

PIUS PP. XII

(Translation prepared by the Vatican Press Office)

II

RADIO ADDRESS OF THE HOLY FATHER TO THE CATHOLICS OF INDIA ON THE OCCASION OF THE CENTENARIES OF ST. THOMAS & ST. FRANCIS XAVIER

As noted elsewhere in this issue, India, at the end of this past year, was the scene of joyful celebrations commemorating the centenaries of the arrival of St. Thomas the Apostle to the shores of that nation and also of the death of St. Francis Xavier, that remarkable missionary of the East.

In connection with this joint celebration, the Holy Father delivered an address by radio to the Christians of India, paying tribute to their loyalty to the traditions of their faith, and making an eloquent appeal for a greater solidarity among them. We are reproducing below the text of this memorable discourse:

"From a heart filled with joy and deep fatherly interest We send you Our greeting, beloved sons and daughters, as you convene in Ernakulam to celebrate the centenaries of the holy Apostle Thomas and St. Francis Xavier, heroes both, who brought to India the glad gospel of our Lord and Saviour Jesus Christ.

"Malabar and all South India are present in impressive numbers, as well as other sections of your country. Gathered around Our Legate and your Bishops Our Venerable Brothers, in this solemn hour you lift up your hearts and hands to the Father of mercies and God of all consolation (2 Cor. 1.3) to render thanks to Him for the priceless gift of faith which you received through those God-sent missionaries.

"Not without reason are you proud of the fact that the Lord assigned to you that Apostle who was to place his finger in the wounds of the sacred hands and his hand in the side of Jesus, so that he might bring you the divine truth about God and the Redemption and with it the whole treasury of His immeasurable love and grace.

"Nineteen hundred years have passed since the Apostle came to India and in word and deed and utter self-sacrifice bore witness to Christ in your land. Mighty was the power of God working in him. During the centuries that India was cut off from the West and despite many trying vicissitudes, the Christian communities formed by the

Apostle conserved intact the legacy he left them, and as soon as the sea-passage—at the close of the 15th century—offered a link with their fellow Christians of the West, their union with them was spontaneous.

"This Apostolic lineage, beloved sons and daughters, is the proud privilege of many among you who glory in the name of St. Thomas Christians, and We are happy on this occasion to acknowledge and bear witness to it. It is Our hope that their vigorous activity, fruitful in so many good works, and their apostolic spirit, to which Catholic India is indebted for so many ministers of Christ's Kingdom and consecrated virgins, may continue to characterize you and advance the growth of religious life.

"This month marks also the 400th year since Francis Xavier closed his life and apostolate alone on the island of Sancian. It was at the very moment when he was preparing to push on to the imperial court of China in the very heart of the East-Asiatic world. He was only 46 years old, and his work in Asia had lasted only 10 years; but it covered the vast region from India's West Coast across Indonesia to Japan; and here in this immense field Francis showed his true greatness. He was great in his far-flung plans of spiritual conquest; he was great in his day by day activity; so great that you rightly call him your second Apostle, and the highest authority of the Church has declared him to be the patron of the whole East and then patron of all Missions, a saint, a wonder-worker, reverenced not only by his fellow-Catholics, but by Hindus, too, and Moslems and Buddhists.

"Yours was the good fortune to have had Francis Xavier sow the seed of the gospel and foster its early growth over the years right in the southern section of your country. From that planting, watered and enriched by his prayers and sacrifices, sprang the work of the Missions, namely the growth of the Catholic Church in India during the last 400 years.

"We do not know if the Catholics of India ever commemorated their two Apostles with such splendour and, what is more important, with hearts so well prepared for the message of God and Jesus Christ as you have done during these days. But this We believe We can say, that no such celebration ever took place at a moment of such consequence for you and your country.

"These recent years have seen India enter upon a new era of her history. In laying the foundations of the nascent state she must count on the cooperation of all the sound and competent elements among her people, and she has a right to that cooperation. The powers of good and evil are contending in bitter conflict for the soul of Asia, and you know what hangs on the outcome of that conflict. You realize, too, the important, dominant, and uncompromising role to be played in this conflict and in the upbuilding of the State by Religion, by the true Faith.

"At such an hour We call on you: first, to close ranks and stand

together! There may be among you differences of rite and other outward practices and manner of living; but you all profess the same faith, you are all brothers and sisters in Jesus Christ, all children of the same mother, His Church. Be you rich or poor, of high or low station—you are all equally members of the great Catholic family and through grace dwelling in your soul are already citizens of heaven (cfr. Phil. 3. 20). In this union and concord is your strength.

"If you should give assistance wherever there is need, this obligation holds especially where there is question of those 'who are of one family with us in the faith' (Gal. 6. 10), and it holds above all when the Church herself appeals to your help for those important undertakings without which she cannot accomplish her task of opening the way for the grace of the true faith and the knowledge and love of Jesus Christ. In reminding you of this, We are happy at the same time to praise the zeal with which you have thus far fulfilled this obligation.

"Let there be a holy rivalry among you in showing each other respect and reverence (cfr. Rom. 12. 10), and in giving your Bishops that trusting obedience due to those whom the Holy Spirit has appointed to watch over your souls, knowing they will have an account to render (cfr. Hebr. 13. 17).

"Today when the powers of evil fight in serried ranks and the need for concord among those who are on the side of God is more imperious, We make bold to call on even the separated brethren: Let the division cease; to you the house is open which the Lord in unmistakable words (Matth. 16. 16-20) built on the rock of Peter and his successors.

"May the burning appeal, the high-priestly prayer of Jesus Christ find whole-hearted response from you all: "Holy Father, keep them true to thy name whom Thou hast given to me, that they may be one, as We are one" (Jo. 17. 11).

"Secondly, it is hardly necessary for Us to remind you that the Catholic Church demands of no one to give up one's native ways and customs, forces no one to adopt foreign ways of living. The Church belongs to the East as well as the West. She is bounden to no particular culture, she is at home with all who respect the commands of God. What is consonant with man's God-given nature, is good and simply human, the Church permits, furthers, ennobles, and sanctifies. This once made clear, beloved sons and daughters, it is for you to be conscious of your duty to your country and people.

"Be an army of prayers. Storm heaven with your supplications fortified by your self-sacrifice until God pours out his mercy and grace on your cherished land.

"Be witness to Jesus Christ. Make it clear, that whatever may be true and good in other religions, finds its deeper meaning and perfect complement in Christ; while the Catholic faith reveals a knowledge of divine truth and a power to save, to sanctify. and to unite man with God, which make it infinitely superior.

"Uphold the word of truth by your example. So live, that your conduct will be a strong argument drawing men to the true faith in Jesus Christ. That is the sublime apostolate to which you all are called.

"Thus a powerful phalanx will be formed from your ranks against the destructive elements of godlessness. Against them you are in a position to offer to your people and your government the social teaching of the Church. It is based on social justice, on the duty of each to the community, and of the community to each; its goal is peace in the social order, a composing of conflicting interests, so that the humblest in a nation may have at least what is sufficient; its strength is in its uncompromising reverence for the honour and natural rights of every human being.

"The people of India should rejoice in the religious spirit rooted in their soul. Through the powerful intercession of Mary, the Blessed Virgin, and your fathers in the faith, the Apostle Thomas and St. Francis Xavier, and through your own courageous profession of the faith in word and deed, may your people in their search for God come to understand the meaning of the high-priestly prayer of our Lord; "Eternal life is knowing Thee, the only true God, and Jesus Christ whom thou hast sent" (Jo. 17. 3).

"As a pledge of eternal life and heaven's richest graces, with all the affection of Our heart We impart to Our most worthy Legate, to your Bishops and priests, to all who labour with you for the salvation of souls, to your apostolic works, your families, your youth, and the entire nation the Apostolic Benediction."

NEWS

THE CHAIR OF UNITY OCTAVE OBSERVANCE

Reports reaching us from various countries indicate that the Chair of Unity Octave was more widely observed this year than ever before. For the Catholic world it received a newer significance when the Holy Father, in his encyclical *Orientales Ecclesias*, made special mention of it, and expressed his desire that besides the usual intentions for the unity of the Church, prayers should be offered by the faithful for their fellow Christians who have been undergoing such frightful persecution in Communist dominated countries. For the non-Catholic world, interest in the intention of the Octave was furthered by an appeal in the form of a circular sent out to member churches by the Faith and Order Commission of the World Council of Churches. This was done in connection with its week of prayer for Christian unity which also extends from January 18 to the 25th.

It would be impossible to cite in detail the varied activity to which the Octave gave rise. Besides the great number of individual prayers that must have been said at the time, there were also very many church services, congregational prayers, sermons, conferences, and publications centering about the ideal that Our Lord prayed for on the eve of His death on Calvary. We are presenting here but a brief account of some of these important activities to give our readers a better idea of the widespread interest that this annual interval of prayer has inspired in many parts of the world.

* * * *

ROME

At Rome itself the most noteworthy observance of the Chair of Unity Octave was that sponsored by the Franciscan Friars of the Atonement at the spacious and beautiful Church of the Gesù. There each evening from January 18 to the 25th special services were held and presided over by the Cardinals of the Church assisted by the students from the various international seminaries situated in Rome. The eminent Prelates who attended the ceremonies were Cardinals: Tisserant, Canali, Agagianian, McGuigan, Luque, Valeri, Wendel, Fumasoni-Biondi, and the new Cardinal from Bombay, Archbishop Gracias. In addition to the impressive ceremonies there were sermons delivered each evening on the intention of the day. These were all broadcast by the Vatican Radio which also sponsored a series of talks on the Octave in English and French. These were seconded by other discourses in German, Spanish, and Slovak, while references to the Octave were made in over twenty-five language broadcasts.

At the Atonement Friars' Church of Sant'Onofrio, as a witness to the universality of the Church, there was celebrated on each morning of the Octave the liturgy in one of the different Eastern rites. This impressive series was brought to a fitting conclusion by a solemn

celebration of the Liturgy of St. John Chrysostom at which His Excellency, Mgr. Bucko of the College of St. Josaphat presided. The students of this Ukrainian College served as ministers and members of the choir.

Outside of Rome there were special functions throughout these eight days of prayer in many other parts of Italy, notably at Milan, Naples, Vercelli, Trieste, and Florence. As in past years, members of the *Unitas* Association, directed by our editor, Fr. Boyer, S.J., and faculty members of the Oriental Institute in Rome gave their time and efforts in promoting interest in the Octave in these and other localities in Italy by sermons, conferences, and celebrations of the liturgy in the Eastern rite.

* * * *

FRANCE

Once again Paris was the setting for a prominent celebration of the Chair of Unity Octave, with services held in various churches of the city. Among the speakers of note for the occasion were Fr. Christopher Dumont, editor of *Vers L'Unité Chrétienne;* His Excellency, Mgr. Touzé, auxiliary Bishop of Paris; Fr. Congar, of the Order of Preachers; and Fr. Lathoud, A.A., secretary of the French edition of *Unitas.* On the final day of this observance at the church of Notre Dame de Lorette the liturgy in the Armenian rite was performed in a solemn manner by Mgr. Amadouni, Mitred Abbot of the Cistercian Order.

Other functions at this time took place also at Lyons, Toulouse, where under the patronage of Cardinal Saliège there has developed an ever greater interest in the subject of Christian unity; and at Lille with the encouragement of Cardinal Liénart.

It is interesting to note that the January issue of *La Vie Spirituelle,* published at Paris by the Dominican Fathers, was dedicated entirely to the theme of unity. Among the titles contributed were: "The Beatitudes and the Spirit of Unity"; "The Eucharist, Sacrament of Unity"; "The Octave of Prayer for Christian Unity"; "Testimonies on Una Sancta"; "Tendencies towards Unity outside the Ecumenical Movement"; and "The Ecumenical Movement and Catholic Ecumenism." The list of contributors includes: Fr. Christopher Dumont, Fr. Congar, and Dom. O. Rousseau, of the Order of Saint Benedict.

* * * *

ENGLAND

One of the most interesting events in connection with the Octave in England was again the inter-denominational meeting held in London. Presiding as chairman was the Anglican Bishop of Dorchester, Dr. Riches, and speakers on the occasion were Fr. Francis Ripley of the Catholic Missionary Society, Rev. F. M. Galdau, head of the Romanian Orthodox Church in England, and the Rev. J. M. Todd, a Congregational minister.

Dr. Riches, the chairman, in his address deplored the existing state of division among Christians and advocated a sincere repentance on their part for this state of affairs. This note of penitence, he said, was one of the very best preparations that could be made towards the ultimate achievement of Christian Unity.

The Rev. F. M. Galdau in his turn asserted that in spite of any contrary impression, there were great spiritual forces at play behind the Iron Curtain, in fact, "much more powerful than in the free world today." In the West, the speaker felt that Christians were doing harm to the cause of unity by giving too much attention to the material values about them. Another salient point in his discourse was the criticism he levelled at certain Orthodox Church leaders for their too ready cooperation with Soviet officials to the detriment of their faith.

Fr. Ripley, who represented the Catholic stand, took as his keynote the concept that genuine unity cannot exist apart from unity of belief which is the most basic of all unities. "For what ought we to pray during this Church Unity Octave?" he asked. "The answer is surely that the whole Christian world should seek, find, and accept Christ's own idea of unity, that prejudices of every sort should be set aside, that side issues should be disregarded, and that every effort should be concentrated on this one precious question."

Fr. Ripley went on to say that much inquiry along ecumenical lines could be avoided if attention were focussed on this one central issue: Christ's own conception of His Church. "I am convinced," he continued, "if only that one question is studied with sincerity, without prejudice, and with perseverance, the conclusion will eventually emerge that He did found one organized Church, to which he transferred His own authority, and that authority must be the basis of Christian unity. That is, of course, the view of the Catholic Church which I represent this evening. We regard it as the only view of Church unity that is capable of irrefutable proof for both Scripture and Tradition. A logical consequence of it is that we feel ourselves bound to preserve Christ's own concept of the Church as a divine inheritance."

The Rev. J. M. Todd, a Congregationalist, was the last speaker on the program and advocated a greater objectivity in attaining the goal of unity. He affirmed that all "must try to avoid the sectarian attitude as apart from the truly Catholic outlook, ... and must be ready to receive further light on the truth of the Gospel from whatever quarter it might come to them."

Meeting at Reading

Another inter-confessional meeting in connection with the Octave of prayer took place at Reading, where the Abbot of Nashdom, Dom Augustine Morris, was one of the speakers. In his discourse, Dom Augustine laid stress on the importance of individual witnesses working for the ideal of unity. He said that the qualities expected of these apostles would be penitence, charity, and prayer.

"Unity", he claimed, "must be founded on charity. False unity founded on sentimentality is a typical Anglo-Saxon failing; it is a mere feeling." Dom Augustine ended his address by emphasizing the power of prayer without which he said any efforts towards unity would be made in vain.

(*Church Times*)

Catholic Herald Article on Leonid Feodorov

A feature article for the *Catholic Herald* of London entitled, "Russian Hero of Unity", was recently contributed by Donald Attwater to mark the observance of the Chair of Unity Octave. In it Mr. Attwater pays special tribute to Fr. Leonid Feodorov, the saintly Studite Monk who worked and prayed for Christian unity between Rome and separated Eastern Christians. Referring to his own sufferings and to those of his countrymen under the Kremlin, Feodorov is quoted as saying: "We are suffering because of our separation. We are a burnt offering without which there can be no spiritual rebirth for Russia."

Editorial in the Catholic Times

Besides other items in reference to the Octave, the *Catholic Times* of London devoted one of its editorials to it, which read in part as follows: "The Church seeks to spread Christ's teaching . . . by charity. She seeks unity through truth and the free acceptance of truth. She wants all to be united in truth and by the truth. Her mandate is to teach all nations and to bring them into the One Fold. For centuries Christendom has been divided. In consequence, it is a crumbling structure. Unity of faith will bring back morality to public and private life; and for such unity the Church prays . . ."

Catholic Periodical Carries Special Articles

The *Catholic Gazette*, a publication of the Catholic Missionary Society, likewise gave over its January number to the interests of unity among Christians. In addition to a persuasive editorial, the magazine carried three excellent articles on different aspects of the subject. These were: "The Unity Octave", by Rev. Herbert Keldaney; "The Methodists and the Ecumenical Movement", by Mgr. H. Francis, D.D.; and "They Shall Hear My Voice", by Rev. Charles Boyer, S.J.

Other Activities in England

It has also been noted that the Octave of prayer was faithfully observed by a good number of Catholic and Anglican groups, particularly by members of religious communities. Particularly noteworthy is the large number of Anglican clergymen who have taken an interest in promoting this prayer movement. The Society for Promoting Catholic Unity reveals that close to a thousand of these clergymen have given their ready acceptance to the intentions of the Octave.

GERMANY

From year to year the Chair of Unity Octave is meeting with an ever growing interest among the German people. There is hardly a religious newspaper—and of these there is a very large number—which did not publish articles, programs of events, and extracts from the sermons preached during the Octave for unity. Prominent Catholic dailies also made a special point of devoting considerable space in their columns to the concepts of the *Una Sancta* movement.

In cities where there are active groups of the *Una Sancta*, for example, at Berlin and Munich, the Chair of Unity Octave was celebrated with a good deal of solemnity. At Munich, the Catholic friends of the movement were particularly active in stirring up interest in its intentions. On the initiative of the *Una Sancta*, a considerable group of non-Catholics met together in the Church of St. John in Munich under the guidance of Probst Asmussen who also, on the third day of the Octave, delivered a lecture entitled "The Rights and Power of the Church." The lecturer, a prominent Lutheran clergyman, on this occasion spoke to a large gathering in the spacious auditorium of the University of Munich.

At Berlin, for the first time since the end of the second World War, the Octave observance began with a solemn performance of the Liturgy in the Byzantine Rite with an explanation of the rite given by Fr. Dietz, S.J. to an appreciative congregation. This took place in the Church of St. Clare where Mass was celebrated every evening in the Latin rite at which a sermon was delivered on the intention of the day. On the final day of the observance Vespers were sung in the Byzantine Rite in the presence of a large number who had been following the interval of prayer with genuine interest.

At Heidelberg, services in connection with the Octave were begun in impressive fashion with an inspiring sermon delivered by the famous Capuchin preacher, Fr. Hoermann. He took as his theme: "Peace among the Nations and peace among the various Confessions."

* * * *

ISTANBUL

This year the Unity Octave took on an exceptional character because of a distinguished visiting preacher, Fr. Christopher Dumont, of the Dominican Fathers, who is director of the *Centre d'Etudes (Istina)* at Paris. Specially invited to Istanbul by His Excellency Paul Bertoli, Apostolic Delegate to Turkey, Fr. Dumont gave a series of talks at the Cathedral of the Holy Spirit where he developed the theme: "The Beatitudes of the Gospel and the Spirit of Unity." The sermons were delivered at the close of solemn Vespers each evening at which many clergy of various rites were present.

The Octave for the Unity of the Church began with a pontifical Mass celebrated in the Byzantine rite by His Excellency Denys Varouhas, the Greek Catholic Bishop, assisted by two concelebrants

of two other rites. Present on this occasion were the Apostolic Delegate, the Armenian Catholic Archbishop, His Excellency Paul Kiredjian, and several members of the Orthodox Church. On January 23, Mgr. Kiredjian likewise officiated at solemn Vespers sung in the Armenian rite. At this impressive ceremony there were in attendance a good number of Armenians, called Gregorians, who are not in communion with Rome.

On the last day of the observance Mgr. Kiredjian celebrated the liturgy for the intentions of the Octave, and this was notable for the large number of young people who were present. This was followed by a pontifical Mass of which Mgr. Bertoli was celebrant, attended by the Greek and Armenian Bishops, Archimandrites from the different rites, and the Superiors of the religious communities in Istanbul. In his closing sermon, Fr. Dumont made an earnest appeal for the return of separated Christians to the One Fold of Peter. Also present for the occasion were an Orthodox Metropolitan, a member of the Holy Synod, and a deacon, who is professor at the Theological School of Halki.

Profiting from his stay at Istanbul, Fr. Dumont gave a conference at the *Unitas* center on January 31. In it he traced the development of the unionistic work in which he has been active which led to the foundation of the *Centre d'Etudes* in Paris. Besides this conference, Fr. Dumont gave two well-attended lectures in the large auditorium of the *Union Française.*

* * * *

THE UNITED STATES

Due particularly to the initiative of the Friars of the Atonement, who originated the Chair of Unity Octave, its observance was once again held extensively throughout the country. It is estimated that approximately 1,500 parishes took part in the prayers of the Octave, while more special celebrations were sponsored in many of the larger cities, such as Washington. New York, New Orleans, Detroit, Providence, Louisville, and Chicago. Among the high lights of these eight days of prayer was the Mass for Unity at St. Patrick's Cathedral in New York where with Cardinal Spellman presiding, the Fr. General of the Society of the Atonement was celebrant, and Fr. David Gannon, S.A., the preacher for the occasion.

As he has in the past, Fr. Edward Hanahoe, S.A., national director of the C.U.O. committee again contributed a series of articles dealing with prospects for Christian unity, while under his direction over 500,000 pieces of literature in connection with the Octave were sent to those requesting them. As means of reaching an ever wider audience, extensive use was again made this year of the media of radio and television.

* * * *

OTHER OBSERVANCES

The above notices serve as a cross section of the widespread

interest which the Chair of Unity Octave has evoked over the years and which is growing noticeably with each succeeding January. Detailed mention has not been given here of the activities in Holland, Belgium, Spain, Switzerland, Ireland, and other countries where much has been done to further the interests of the Octave intentions; their contributions have been notable, indeed, and very much to be commended. Much as we should have liked to give detailed accounts of them all, our purpose here was not to make a complete listing, but simply to give illustrations of the response the Christian world has given to this annual interval of prayer for the unity of the Church.

* * * *

ECUMENISM AND REUNION

Meeting of the Central Committee of the W.C.C. at Lucknow

The Central Committee of the World Council of Churches, representing 155 Protestant and Orthodox Churches from about fifty countries, met for special sessions at Lucknow, India, on December 31. Presiding as chairman was Dr. George K. Bell, the Bishop of Chichester. Besides a consideration of various reports submitted, part of the Committee's tasks was the making of more specific plans for the coming Assembly of the World Council at Evanston in 1954. During the sessions that followed, a good deal of attention and discussion was also given to the various aspects of the situation in Asia.

In submitting his report to the Committee, Dr. W. A. Visser 't Hooft, the General Secretary, warned the members present of the danger of undue impatience and acting for action's sake. Elaborating on this point, he declared: "The specific questions raised most often concerning the World Council are: whether it is really doing its duty in manifesting unity in Christ and whether it is rendering a clear witness to the Lordship of Christ in the international situation. It is said that there is in the Council a facade of unity rather than unity itself. There is disappointment because there has been no drastic action in the direction of specific union.

"But it is not realized that the new covenant of discussion and cooperation was itself an important fresh development in the history of the church and would bear fruit only at long range. It would not be right to apply tangible achievements in reunion as the sole criterion of judgment. Considerable groups within the churches are discovering the reality of the Church Universal and receiving spiritual gifts from each other. The delegates who attended the recent conference on Faith and Order at Lund went away with a sense of Mission, not of frustration, more convinced than ever before that there is unity to be found if they can only penetrate to the core of their faith. With regard to unity there is no room for defeatism, but there is room for the right spiritual impatience which sees the disproportion between the call of God and the present situation of the Church."

EPS

Report of the Faith and Order Commission

Part of the agenda of the Central Committee was a consideration of the report of the Faith and Order Commission which was presented to the members by Archbishop Brilioth of Sweden. At the same time the new constitution of the Commission was submitted for approval by the Committee which was readily given, except for one minor point.

During this particular meeting a consideration of new appointments to the staff was made during which time the Committee approved the designation of Dr. J. R. Nelson as Secretary of the Commission as successor to Dr. O. S. Tomkins who recently resigned. It also confirmed the appointment of Dr. Floyd Tomkins as associate Secretary in America in conjunction with preparations for the Evanston Assembly next year. EPS

Asian Study Conference at Lucknow

In connection with its ecumenical sessions at Lucknow, the W.C.C. also sponsored a conference on Asian problems which was attended by some seventy delegates from fifty countries. In the course of the proceedings, four main topics were discussed by the legates: Christian Hope, Missions and Unity, Responsible Society in East Asia, and Race Relations.

Commenting on the achievements of the Conference, Dr. M. M. Thomas of Travancore said: "The emphasis on unity of the Churches which the Asians made at the Asian Study Conference and the Central Committee must have brought home to the World Council members as a whole the necessity of relating the question of unity with the missionary task of the Churches in Asia at the present time. This means that the urge for unity has been reinforced for all the Churches in the world." EPS

Third World Conference of Christian Youth

Also meeting in India during the month of December was the World Conference of Christian Youth. This took place at Kottayam in the state of Travancore-Cochin from December 11 to the 25th, and was the third world meeting for the organization; the two previous conventions had taken place at Amsterdam in 1939 and at Oslo in 1947.

In greeting the delegates, the Rajpramukh of Travancore, the Hindu head of the State, declared: "There is a certain appropriateness in choosing this State because Travancore has had a long association with Christianity, starting from the visit of St. Thomas and St. Xavier .... and Kottayam is one of the oldest and best-established Christian centres in the State."

During the different sessions of the Conference, the delegates heard the following topics discussed by the speakers: God the Creator, The Word becomes Flesh, The Crucified and the Christ, and Our Citizenship in Heaven. EPS

History of the Ecumenical Movement

According to a report in the *Ecumenical Review,* an 800 page volume on the history of the Ecumenical Movement in English will be ready by the end of this year. It represents the work of a board of sixteen scholars who have been occupied with its composition for the past seven years. The contributing authors are representatives of the various denominations, particularly the Anglican, Lutheran, and Orthodox Churches; and assistance has likewise been received from Catholics. Plans are being made for an American edition and also for translations of the work into French and German.

Commenting on this historical work, the writer in the *Ecumenical Review* states: "Can any conclusions be drawn from this mass of material? On thing stands out quite clearly; the formation of the World Council in 1948 is one of the few events in Church History of which it can confidently be affirmed that it is without precedent. In earlier years, ecumenical thought and activity had been the concern of individuals or groups, or, in the ninteenth century, of the great voluntary societies. In 1948 the Churches themselves officially pledged themselves to the ecumenical ideal and the ecumenical task. This was a new thing. The twentieth century stands out as the great century of Church Union. Earlier unions have been mainly between Churches of the same confession. In this century great experiments in transconfessional union, such as the United Church of Canada, and the Church of South India, have been made, and have challenged the existing confessional structure of the Churches."

Relations between Anglicans and Methodists in England

In recent months there has been a good deal of discussion in English church circles about prospects of union between the Anglican and Methodist confessions. One of the major points in the discussions has been the concept of the episcopacy on the one side and on the other. This point had been considered by the Anglican bishops in November, and in their "Report on Church Relations in England" they had expressed the possibility of discussing the issue with the Methodists. Since that time the Faith and Order Committee of the Methodist Church published its views on the Anglican Report which leave little room for hoping that a merger will come about in the near future.

The Committee stated that "the Methodist Church would betray its heritage in accepting episcopacy as essential to the life of the Church. It is unable to accept the theory of Apostolic succession . . . regarded as constituting the true and only guarantee for sacramental grace."

In view of this stand the Anglican *Church Times* comments that expressions current in English church circles which attempt to explain such doctrinal differences are clearly illogical and tend to dangerous implications. The terms the *Times* has in mind are: "divi-

CAREY S. THOMAS LIBRARY
DENVER CONSERVATIVE BAPTIST SEMINARY
3401 S. BROADWAY
ENGLEWOOD, COLORADO

sions in the Church Body" and "schism within the Church" and not from it.

Among those who are optimistic about future relations is the Anglican Bishop of London, J. W. Wand. Writing recently for the *Church of England Newspaper*, he stated: "Historically our split with them (the Methodists) is the most recent. If we are going to retrace our steps towards unity, this would logically be the step to take. Theologically we have much more in common with the Methodists than many of our own people realise." Reflecting this same view is the Archbishop of Canterbury who of late expressed his satisfaction with the plans for discussion with the Methodists, saying that this possibility would have been out of the question fifty years ago.

An Approach to Christian Unity

In the winter issue of the *Pilot*, the organ of the Society for Promoting Catholic Unity, there is included a sermon on Christian unity preached by the Rev. F. H. Micklewright at Westminster Abbey last fall. It is a scholarly endeavor which interprets the idea of unity in the light of the writings of St. Paul. The development of the theme can be seen from the following passage:

"For St. Paul, the thought of unity was a fundamental of the Gospel which he preached. His epistles were, in the main, addressed to churches, and he thought of Christianity as existing within a visible and corporate society. The Church is the Body of Christ because it is the outward form by which the Gospel of Christ is mediated to the world. It is Catholic because it is universal, knowing neither Jew nor Greek, but all as one in Christ. The Church is a fundamental unity within which the unified revelation of the Most Holy Trinity is made known to man. It is a sacramental society, administering the Sacraments because it was through sacramental forms that God made himself known to man . . . The Gospel which it proclaims is the Gospel of the revelation of God in Christ, and it could know of none other. In other words, writing within but a few years of the resurrection, St. Paul could have no doubt whatever that the Church was a living part, the outward form, given by Christ, in the wholeness of his revelation, and that its oneness was a living witness to the oneness of his Gospel."

A Commentary of the Lund Conference

An excellent summary of the proceedings of the Third World Conference held last August is presented in a new booklet by James W. Kennedy who was present at the sessions of the Conference. Besides delineating the main issues before the delegates, the author gives an account of the principal sessions at the time and includes a series of charts which depict the general development of the Faith and Order movement. EPS

A Scottish Reflection on Lund

In the lead article written for the January number of the *Ecumenical Review*, the Rev. A. C. Craig, Lecturer on Biblical Studies at the University of Glasgow, has some interesting comments to make about the Conference held at Lund last summer. He is very frank in stating that the "Third World Conference on Faith and Order was a further manifestation and a further creative occasion of the historically new "unity-in-disunity" of which the Ecumenical Movement is the nursery, and within which the conviction continually deepens that our divisions are not just "unhappy" but tragic and, in the light of the New Testament's witness, a public scandal. (These divisions) serve to throw into all the stronger relief the fact that after Lund, the central obstacles to the Church's visible unity—disagreements regarding the nature of the Church itself and the valid ordering of its ministry—remain much as they were after Edinburgh 1937."

The author, however, does concede that the Conference at Lund did make noticeable progress and holds out the hope that if certain lines of thought are followed out, the various churches represented in the World Council will be that much closer to the goal of unity. Two of these concepts are the subordination of group loyalty to a universal unity of faith and the removal of "non-theological factors" which are barriers to unity.

In summing up the post-Lund situation, the author lists the main elements as being: "a) a general acknowledgment that the Church cannot be truly Christ's Church until it is visibly One Church; b) general thankfulness to God for the 'unity-in-disunity' which He has brought to birth in and through the Ecumenical Movement, and a renewed commitment to this fellowship; c) continuing inability, nevertheless, by reason of principles held in good conscience, to see the road to visible unity; d) a series of proposals for study and action from which it is hoped that new insights will be gained and new approaches towards unity be opened up."

* * * *

AROUND THE WORLD

INDIA

Centenary Celebrations in Honor of St. Thomas and St. Francis Xavier

During the month of December, India was the scene of festive activities commemorating the traditional date of the landing in India of St. Thomas the Apostle 1,900 years ago, and also the 400th anniversary of the death of the great missionary, St. Francis Xavier. Celebrations honoring these two great Christian heroes were held in Ernakulam, New Delhi, Goa, Kerala, and other localities, particularly in South India.

Traditionally, it has been held in India that St. Thomas arrived at the shores of their nation in the year 52. After years of labor

there among the natives, he is believed to have been martyred at Mylapur in the vicinity of Madras in the year 68. Christians in India have always gloried in the fact that their ancestors had been evangelized by the great Apostle; and as far back as the 15th century when the Portuguese first came to India, it is recorded that they discovered thousands of families claiming descent from the first Indians converted by the Saint.

The memory of St. Francis Xavier has also been held in high esteem in India, one of the theatres of his great missionary labors. During the last week of December many Indian Catholics came to attend the Eucharistic Congress at Ernakulam and also to participate in a joint tribute to St. Thomas and St. Francis Xavier. Addressing the gathering by radio, the Holy Father said of Xavier that "the whole Orient, witness and theatre of his incomparable apostolate, enthralled by his ardent zeal and even more by the splendor of his sainthood, felt at once intuitively that his death was rather the beginning of a new and more active life." For this occasion Cardinal Gilroy, Archbishop of Sydney, was present as Papal Legate.

Ernakulam, the scene of these festivities, is the metropolis of the Syro-Malabar Catholics who celebrate the Liturgy of St. Thomas in the Chaldean rite and in the Syriac language. Out of India's 4,770,000 Catholics, which includes Pakistan, this group numbers about 960,000 persons. The Liturgy of St. Thomas is also followed by the Syro-Malankarese Catholics in the ancient Antiochean rite. Their see is at Trivandrum, and their number is estimated as being in the vicinity of 70,000.

Kerala also witnessed a notable celebration of the coming of St. Thomas to India during the last part of December. Participants in the festivities included Christians of all the denominations in Malabar and Travancore-Cochin, and special representatives were sent by the Orthodox Syrian Church, the Chaldean Syrian Church, the Church of South India, and the Anglican Church. Present also were three Catholic Bishops. Leaders and delegates to the Third World Conference of Christian Youth, who had just concluded their sessions at Kottayam likewise participated in the celebration which included a special address by the General Secretary of the World Council of Churches, Dr. W. R. Visser 't Hooft.

At New Delhi, where special manifestations took place to honor St. Francis Xavier, the Prime Minister of India, Jawaharlal Nehru, delivered a significant address in which he invited the Hindu people not to consider Christianity as something foreign to their nation and culture, but as one contributing moral values to the life of the nation. He also said that because of India's attitude of tolerance, Christianity was recognized as a religion possessing the right to exist among the people of India.

New Syro-Malankarese Bishop

A new auxiliary bishop for the diocese of Trivandrum was recent-

ly appointed by the Holy Father. He is Mar Benedict Varghese, a native of Travancore-Cochin, who will serve in the capacity of auxiliary to Mar Ivanios, the Metropolitan of Trivandrum for those of the Syro-Malankarese rite. The new bishop, whose titular See is Antarado, began his studies for the priesthood in the Congregation of the Imitation of Christ, a religious community founded by Mar Ivanios. At the time of his appointment, Mar Benedict was serving as president of the Catholic college named for Mar Ivanios who recently recuperated from a serious illness.

World's Student Christian Federation Criticizes Proselytism

During a convention held at Nasrapur, India, in January delegates of the World's Student Christian Federation discussed the harm being done to the cause of the Ecumenical Movement by unreasonable proselytism, particularly in Latin America. Concern was expressed not only for the dissension caused in predominately Catholic countries, but also for the antipathy proselytism tends to bring about between all confessions. One of the delegates to the convention, Jorge Cesar Mota, an official of the Student Christian Movement in Brazil, contributed an article on this point in the January issue of the *Ecumenical Review*. In it he makes a clear case of the harm being done by this method of procedure.

* * * *

ENGLAND

Church Union Plans Liturgical Convention

"The Liturgical Movement and the Catholic Revival" will be the theme of a liturgical convention during Low Week in April sponsored by the Church Union, an Anglo-Catholic group in England. The last congress took place at Tewksbury Abbey in 1938 when various suggestions concerning liturgical functions were adopted. The purpose of this coming convention will be evaluate the experiments carried on for the past fifteen years in relation to the Catholic movement.

Monks Return to 12th Century Abbey

Bindon Abbey, in Dorset, a 12th century abbey once belonging to Cistercian monks, is destined to be again used for divine services by a religious community. The abbey was inhabited by Cistercian monks from the year 1172 until the 16th century which saw the dissolution of monasteries under King Henry VIII. It came into the possession of the Weld family in the 17th century, and recently a member of that family, Lieutenant-Colonel J. W. Weld offered the property to the Benedictine Monks of Ealing.

The Prior of Ealing, Dom Charles Pontifex, O.S.B., has planned to use the abbey as a place of retreat connected with the house at Ealing. Then as soon as circumstances permit, a regular community life will be once more established at Bindon Abbey.

Cath. Herald

Sunday Observance in England

Laws governing recreational and other activities on Sunday have long been in existence in England. Some have considered them irksome and outmoded, while others have thought them a real blessing, with good reasons on both sides. Recently, a bill was introduced in Parliament by Mr. John Parker, M. P. with proposals to amend the law on a number of points with the issue being hotly debated by both factions. Late in January the vote was taken and the new bill roundly defeated by a majority of 224 votes. The only consolation for the other side was that a motion for an amendment proposing an examination of the question by a Royal Commission received more approval in Parliament, but even this proposal was voted down.

* * * *

NORWAY

Government May Lift Ban on Jesuits

In December the Norwegian Government announced that it was planning to eliminate from its constitution a ban against the Jesuits which has formed part of the nation's law since 1814, the time when Norway won its independence from Denmark and set up its own government. The original constitution also contained clauses with positive discrimination against the Jews, but these prescriptions were abrogated in 1845.

The Government has proposed this change because it is contrary to the principle of religious freedom and also because it goes counter to United Nations Declaration of Human Rights which is due for ratification by Norway in the near future. The proposed amendment had been defeated in Parliament in 1925, and there are still minority groups opposed to it; but there is more confidence at the present time that it will meet with success.

* * * *

SWEDEN

Diplomatic Mission to the Holy See Proposed

A prominent Lutheran review in Sweden has made the suggestion that the government of that country should be permanently represented at the Vatican by a diplomatic mission. The review, *Var Kirka*, (True Church) contends that this is a more practical question than appears at first sight. It points out that the Holy See is represented by Nuncios and Delegates in many countries of the world, and that at the present time over forty of these have established legations or embassies at the Vatican; and of these, Great Britain, Holland, Liberia, and Finland are predominantly Protestant countries. As a further argument, the review recalls the fact that Sweden is represented in all the South American republics, and then contends that these countries could not be considered more important than the Vatican. Al-

though Sweden is for the most part a Lutheran country, *Var Kirka's* proposal has not encountered any noticeable opposition thus far.

* * * *

DENMARK

Catholic Day Planned for Denmark

The city of Copenhagen will be the setting for a Danish Catholic Day on Pentecost Sunday. Bishop Suhr, O.S.B., who is the Vicar Apostolic of Denmark, has announced that plans are well under way for the celebration and that he has met with enthusiastic cooperation on the part of Catholics in his vicariate. A solemn religious ceremony, at which distinguished prelates from abroad will be present, is planned for the large stadium in Copenhagen, and the gathering is expected to be quite impressive.

According to the latest figures available, Catholics in Denmark number about 22,000 out of a population of 4,000,000, while the city of Copenhagen itself has about 7,000 Catholics in a population of 1,000,000.

First Priestly Ordination since the Reformation

The first candidate to be ordained a priest in Denmark since the days of the Reformation is Fr. Paul d'Auchamp, a former banker. Giving up this career after considerable thought, he took up studies for the priesthood upon the advice of Bishop Suhr. For these he went to England where he spent some time at Campion House at Osterley, and then completed his theological studies at St. Mary's Seminary in Baltimore, Maryland. Returning to Denmark, he was recently ordained there by Bishop Suhr.

Catholic Times

* * * *

HOLLAND

Prince Denies Persecution in Colombia

Upon his return to the Netherlands after an extensive tour of South America, Prince Bernhard told newsmen that there were no real grounds for asserting that the Protestant minority in Colombia was being persecuted by the predominantly Catholic population. The Prince admitted that there had been some disturbance in the case of one Protestant minister, but this was due, he said, more to anti-American sentiments than to hostility towards Protestantism. The Prince also stated that he had conversed with Protestants who had migrated to Colombia who assured him that they had experienced no difficulties at all because of their religion. It was also explained to the Prince that there is no discrimination whatever between Catholics and Protestants in the immigration laws of that country.

Holland Has Highest Percentage of Catholic Missionaries

According to the latest figures released in Rome recently, Holland shows the highest percentage in missionary personnel. Out of a Catholic population of about 4,000,000, Dutch missionaries have reached the number of 7,085. Of these, the number of priests is over 3,000, that of Sisters well over 2,000, and Missionary Brothers over 1,000.

* * * *

POLAND

Communist Persecution Increases

Accused of causing public disturbance, three bishops of the diocese of Watowice in Silesia have been reported as having been "forcibly removed" from their diocese. These prelates are: Mgrs. Stanislas Adamski, the 77 year old head of the diocese; his Coadjutor, Msgr. Herbert Bednorz; and his Auxiliary, Bishop Julius Bienek. Just where they are being detained is unknown at present.

The accusation had been made against these bishops on the grounds that they had engaged in activities against the state by urging their faithful to petition the government for religious tuition in the schools. In connection with this question, Bishop Adamski and his fellow prelates had made clear that the Church would never renounce her right and her sacred mission to teach.

The extent to which persecution in Poland has reached is revealed by the fact that there are about 300 priests who have been imprisoned. Among the alleged charges against them were their administration of the Sacraments to opponents of the state, and for refusing to divulge information learned through Confession.

* * * *

GERMANY

Pastoral Letter in Eastern Germany

The pattern of persecution in East Germany is reflected in a pastoral letter issued by the Catholic Bishops in that area early in January. Appointed to be read in all the churches on January 4, the letter deplored in a special way the evil effects of the Communist control of education and reveal how complete state supervision has become.

"With deep sorrow", the Bishop declare, "we observe that our schools are without religion and that the teaching leaves no room for religious instruction. We have schools without religion only, and there is not even the possibility of maintaining our own Christian schools. In institutions which exist today, a brand of materialism is being taught which denies God, Christ, the immortality of the soul, the power of grace, Heaven and hell; it glories in these denials, and praises them as achievements of science." In view of this grave situa-

tion, the Bishops go on to impress upon parents their sacred duty to impart religious instruction to their children.

* * * *

ROME

Third Century Writings Found near St. Peter's

An inscription, declared to date back to the end of the third century, has been discovered during excavations being carried on beneath St. Peter's Basilica, near the traditional spot that previously had been definitely identified as the site of the Saint Peter's tomb. The inscription reads: "Peter, pray to Jesus Christ for the Christian men buried near your body."

An account of this new discovery was given in an article written for the *Osservatore Romano* by an eminent woman archeologist, Prof. Margherita Guarducci of the University of Rome. The woman scholar has also reported on the result of her studies at a session of the Pontifical Roman Academy of Archeology. In the article she contributed, she declared it quite probable that results of further studies dealing with the veneration of St. Peter during the first centuries after his death will be published soon.

The reported findings are of genuine interest because they contribute additional scientific proof for a continuous Christian tradition which holds that the Prince of the Apostles, after meeting his death by martyrdom, was buried at a spot on the Vatican Hill which ever since has been a constant object of veneration. This site is now beneath the Papal altar of St. Peter's Basilica. An important aspect of the report is that it places the date of the inscription in the latter part of the third century. This would place it before the time of Constantine, the first Christian emperor, who in the fourth century built the basilica over the tomb of the Apostle, which in the 16th century was replaced by the present structure. NC

Plight of Ukrainian Church Emphasized at Papal Audience

At an audience granted on the 20th anniversary of the Pontifical College of St. Josaphat, the Holy Father stressed the plight of the Catholic Church in the Ukraine. On this occasion, the Pope received Bishop Bucko, Apostolic Visitor to Ukrainian Catholics in Western Europe, together with superiors and students of the College. The Holy Father referred to the extreme condition of the Church in the Ukraine and said that the prelates, priests, and faithful of the Byzantine-Slavonic Rite by their sufferings and martyrdom had been practically liquidated. The severity of the situation, the Pope said, could be understood from the fact that the Communists have imprisoned or deported all bishops and clergy as well as laymen who publicly professed their church affiliation. RNS

Pope Says Many Preparing to Return to Church

In a recent address to a group of Catholics artisans in Rome, the Holy Father expressed his belief that many persons who had turned from the Church to seek a solution for their problems elsewhere were beginning to return to "their Father's House."

"Who does not feel," the Pope asked, "the anxious invocation of men who have attempted to solve their problems without God, or even by fighting against Him, and who have met with disheartening defeat because of the frailty of the structures in which they live and the dangerous instability of the institutions on which they depend? It is therefore enough to sense their significance, although hidden and profound, to become aware that already many people are preparing to return to their Father's House, even if they had forgotten it."

* * * *

BRAZIL

Catholic Doctrine on Racial Equality

The Catholic doctrine on the equality of all men is the basis of the harmonious race relations in Brazil, Dr. Thales de Azavedo, a professor at the University of Bahia, Brazil, told a forum of the Catholic Interracial Council.

"Practically anyone can rise to high position, particularly in the professions, because everyone is measured by the same yardstick", Dr. Azavedo said. "Mention of race or color is considered bad manners in Brazil, and we have no idea that one race is more capable than others."

As an example of Brazilian racial understanding, the Professor cited the fact that in Bahia seven of the eleven judges in the Court of Justice are of negro descent. Colored priests administer alike to parishioners of white, Indian, and Negro ancestry. Negro doctors and lawyers have likewise white clients.

"During Brazil's colonial period, the Church made every effort to educate and Christianize both the native Indians and the African slaves, and the Jesuits, he said, devised two new languages so that the Indians and negroes, who had many individual dialects, might be educated and taught the Word of God. Dr. Azavedo went on to cite statements of non-Catholic social historians that the strong position taken on behalf of slaves in colonial Brazil is the historical reason for the present racial harmony in that country. NC

Plenary Council in the Philippines

For the first time in the 400 years of the Church's history in the Philippine Islands, an event took place in Manila which marked the growth of the Church there to full maturity. This was the Plenary Council of the Philippine Bishops at which Cardinal Gilroy of Sydney was present as Papal Legate.

In conjunction with the Council, the Holy Father has requested the Archbishops and Bishops of the Islands to participate actively in the three-month International Exhibition which opened at Manila in February. In reference to this, the NCWC correspondent writes:

"Special booths will be set up to depict the Church's contribution to art, education, science, trade, commerce, and social service. Historical documents, rare books, and other valuable treasures of the Church will be exhibited, and Catholic schools and organizations will present pageants, tableaux, plays, and movies to show how the Church has inspired the growth of culture in the Philippines." NC

* * * *

THE UNITED STATES

Melkites to Establish New American Student Center

One of the Eastern Churches of Melkite Rite will establish its first pre-seminary in the United States within the next few months when the Salvatorian Fathers open their new house of studies in the Archdiocese of Boston. His Excellency, Mgr. Nicolas Burkhoche, Superior General of the Order of St. Basil, has been visiting Boston to assist in the final arrangements.

At the invitation of Archbishop Cushing and the recommendation of Cardinal Tisserant, the foundation has been made possible. The present plans call for the setting up of a religious center, the first of its kind in America, designed to assist in providing vocations to supply priests of the Melkite Rite for these Oriental Catholics in the United States. Lebanese-Syrian Catholics of the Melkite Rite number approximately 40,000 in the United States.

The principal monastery of the Order of St. Basil is the Convent of the Holy Saviour in Lebanon which has done outstanding work in aiding refugees in the East.

Boston Pilot

* * * *

CANADA

Religious Statistics

According to the latest survey made, Catholics form the largest religious group in Canada with 44.7% of the population. At the close of the past year, the census figures released showed that out of a total population figure of 14,009,429, there were 6,069,496 persons listed as Roman Catholics and 190,831 as Ukrainian Catholics with a combined total of 6,260,327.

The five largest religious groups are as follows:

Catholics	6,260,327,	or 44.7%
United Church of Canada	2,867,271,	or 20.5%
Church of England	2,060,720,	or 14.7%
Presbyterians	781,747,	or 5.6%
Baptists	519,585,	or 3.7%

CHINA

Catholic and Protestant Clergy Expelled from Red China

Protestant no less than Catholic missionaries have been targets of persecution in the ruthless drive against religion in Communist-ruled China. This was illustrated here when Methodist Pastor Francis Stockwell, a missionary from the United States, was pushed across the Communist China-Hong Kong border, together with a Catholic bishop and three other Catholic missionaries. The Protestant Pastor had been held prisoner by the Reds for almost two years at Szechwan and subjected to intensive hostility before being released. The Catholic missionaries together with the Bishop, His Excellency, Silvan Valentin, also had been imprisoned for over a year and a half before being expelled. Bishop Valentin and his companions were sent under guard from Yakiang through Tibet to Chungking, where the Methodist minister was added to their party. At Chungking they were placed on a river boat to Hankow. It was so cold that the prisoners almost froze to death.

The severity of the persecution which the Communists are pursuing is shown by reports that at least 105 Chinese priests have been killed by the Reds or have died in Communist prisons since 1944. More than 200 other Chinese priests are still confined to prisons.

These startling facts give the lie to the contention that the Communists are only against foreign missionaries and really are not against religion itself. They likewise bring to light the heroic stand and the martyrdom of the Chinese priests who have been largely overshadowed by the publicity given the sufferings and death of foreign workers in the mission field. Imprisoned foreign missionaries may hope for some leniency just because they are foreigners and they generally have some expectation that their prison terms may end with their expulsion. Chinese priests, on the other hand, can expect the worst possible treatment. They have nothing to look forward to, except death through exhaustion or execution. NC

* * * *

ROMANIAN CHURCH

President of the Romanian Mission for Europe Now at Rome

The *Catholic Romanian Mission for Europe*, which was established last year by the Sacred Congregation for the Oriental Church to give spiritual and material assistance to Romanians of the Byzantine Rite in exile, will now have its headquarters in Rome. Up to the present time, the Mission center had been in Madrid where Msgr. John C. Kirk, the President of the organization had resided. In addition to this position, Msgr. Kirk, an American from Georgia, has recently been named Director of missionaries to exiled Romanian Latin Catholics of Europe. Under the present arrangement, both of these activities will now be directed from his new office at the Pontifical Romanian College on the Passeggiata del Gianicolo in Rome.

Book Reviews

W. H. Van de Pol, *The Christian Dilemma: Catholic Church—Reformation.* Authorized translation by G. van Hall. London, J. M. Dent & Sons Ltd., 1952, xviii - 299 pp.

The content of this book is the outcome of hundreds of interviews with Christians from all parts of the world, and a personal participation in the religious life, first of the Reformed and Anglican Churches, and latterly, of the Catholic Church. This participation was not that of an interested spectator. The author, now a professor at the Catholic Nijmegen University, has taken a full share in this religious life as he found it, and for more than thirty years the ecumenical problem has been the all-absorbing interest of his life, his chief concern, and the center of his striving. In all this his primary purpose has not been merely to enlarge his knowledge or to reach theoretical conclusions; his goal has always been the practical solution of a problem of vital importance.

Of immense assistance to the author have been the conferences of the Dutch Christian Students' Association held at Nunspeet, Bloemheuvel, Hardenbroek, and Woudschoten. Later, he took part in the liturgical movement (Liturgical Circle), the Ecumenical Movement (Edinburgh), and the movement for the reorganization of the churches (Committee of Reorganization). All this brought an ever-increasing number of discoveries and experiences, and he was constantly learning new facts. This new apprehension of reality finally led him to full communion with the Catholic Church, though this step did not call for a renunciation of the many things that he owed to his religious past, but rather meant to him their complete fulfillment.

The purpose of this book is to make some contribution towards a settlement of the problem of Christendom—the alarming spectacle of hopeless dissension among Christians themselves—by recording facts and describing the situation as impartially as possible. Its real aim is to give Catholic readers an understanding of the religious life and work of their non-Catholic fellow Christians, and Protestant readers some appreciation of the faith and life of the Catholic Church. One should not expect to find in it a complete, systematic treatment of all questions of faith as in a dogmatic textbook, nor seek from it more than it intends to convey. It is the content of the book that matters. There is no pretence at a scientific presentation; indeed, apart from the occasional explanation of technical terms used, whatever resembles scientific style, such as notes, references, quotations, has been eliminated as far as possible, since the book is intended to reach the widest circle of readers.

The book begins with the existing situation of dissension among Christians, and deals, in the main, with facts rather than speculations, as it is with practice that we are concerned and not with theory. To the Ecumenical Movement the book devotes a special chapter,

because it has raised the problem of Christian religious division in a novel way. In place of controversy, which in times past was considered the normal way of conducting religious discussion, it desires to substitute friendly inquiry, however difficult this may be.

The author of this work is right in placing the chief and most typical difference between the Reformation and the Catholic Church in this: that with the Reformation, revelation has the nature of a word-revelation; whereas with the Catholic Church it is a revelation of reality. It is in this, indeed, that the cardinal difference with the Church lies—a difference with far-reaching consequences for the evaluation of the natural life, for the distinctions in ecclesiastical life, for liturgy, asceticism, and spirituality, for the realization of the Communion of Saints, and many other points.

"When at length the World Council of Churches through its ecumenical conferences has completed its work, it will become manifest to all that Christendom on the question of its division is faced with the inescapable choice of Catholic Church or Reformation. This is the Christian Dilemma properly so called, which in the end all followers of Christ will have to consider. And every solution is but apparent or premature so long as the real, fundamental question remains undecided, namely, the dilemma: either Catholic Church or Reformation. It is to this that all argument leads."

And the author concludes: "To become a Catholic after having been a Reformed Christian signifies a homecoming to Holy Church where that reality is found to which the word refers."

H. Schmidt, S.J.

Philip Hughes, *The Reformation in England*, Part I: London, 2nd edition 1952. xxi, 404 pages with 30 illustrations.

A question that anyone who has thought about the Reformation in England must at some time have put to himself is: How is it that the break with the Church was so easily achieved? Why was there such little opposition on the part of the Church in England to the change introduced by Henry VIII ?

This question is fully answered by Fr. Hughes in this volume of his *The Reformation in England* to which he has given the subtitle: *The King's Proceedings*. There was, in the first place, a great change taking place socially. The old agricultural life of the country was breaking up. A new industrialisation was coming in. The small man was losing his independence, and a new aristocracy of the rich merchants was appearing with a consequent idealising of wealth for wealth's sake. Alongside of the newly rich there was a growing multitude of the newly poor. The whole of the country was in a state of flux.

The Church was in no position to oppose a bold front to the tyrant's demands. Its bishops were less ecclesiastics than court officials: they had been made bishops because they were already court

officials, and court officials do not easily defy a king. The religious houses were in poor case, not because of any widespread laxity, but because there were not enough monks in them to allow of a full religious life being led there. The Friars had lost their zeal. The parish clergy, for the most part, was ill-trained. The most telling commentary, indeed, on the religious life of the clerics was the readiness with which they yielded to the king's wishes, though they knew that these went directly counter to the age-long tradition that the Pope is the Head of the Church by divine appointment.

On this point the author insists. He will not have it that the bishops and clergy were unaware that they were accepting heresy when they acknowledged Henry has head of the Church in England, and he brings forward ample proofs to support his contention. If they were in doubt about the nature of their act, the—for that age—phenomenal propaganda put out by the court and diffused largely by the clergy in their sermons would have enlightened them; but they knew already. The simple laity, if anything, besides giving all its sympathy to the wronged Catherine, was more orthodox than its clergy. This part of Fr. Hughes' treatment, if one may single out one section of the book for comparison with the rest, is outstanding because it presses home what before has been either overlooked or denied.

Indeed, the whole book is most interesting and satisfying. There is a wealth of detail, yet one is not so overwhelmed by it as to lose the thread of the main development. Each section of the English community of the day has its treatment: all the main actors in the drama, all the chief events are fully described as the tragedy of the rending of the Church of England from the Mother Church unfolds.

A number of excellent plates add poignancy to the text, for they are photographs of some of the wonders of church architecture that once were Catholic. The only slight blemish in the volume in my hands (second edition, 1952) is an occasional unevenness in the lines of the print and in the spacing of the letters in words.

J. Gill, S.J.

DAPCO - VIA DANDOLO, 8 ROMA